

# THE CHRISTIAN CENTURY

Volume XXVII.

November 24, 1910

Number 46

## After Many Days

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## The Logic of the League

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## The Tolerance of England

By Leslie W. Morgan

## Thomas Campbell's Church

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## Laymen as Spiritual Leaders

By J. S. Kirtley

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1. Instead of following the *Uniform* lessons which are rapidly being abandoned by the best schools in favor of the *Graded* series, Dr. Willett will coöperate with the publishers of the *Bethany Graded Lessons* in producing a course for young people's and adult classes, on constructive lines, in the field of Old Testament Prophecy. There is intense human interest today in those ancient prophets—the moral leaders of Israel.

The international *Uniform* lessons for next year deal with the same studies. While Dr. Willett's arrangement of the material will differ from that of the *Uniform* lessons, there will be many points at which the two series will be tangent to each other. Both the similarity and difference between the two courses will give added interest to THE CHRISTIAN CENTURY course in schools where the *Uniform* lessons are used in whole or in part.

2. The other change in Dr. Willett's department is that while in the past the lessons have been prepared mainly as an aid to teachers, in the coming year they will be prepared for both pupils and teacher. Instead of the plain narrative form there will be variety of treatment, the use of questions and other pedagogical devices for giving point to each lesson. Dr. Willett will bring into use that well-known teaching gift which makes his university class room so constantly popular.

The publishers of The Christian Century propose to supply classes of six or more with weekly copies of the paper at \$1 per year for each copy, or 30 cents per quarter. This, when one thinks of it, is an extraordinary offer. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in The Christian Century. The papers distributed to the class on Sunday will contain the lesson for the following Sunday.

Send your order through the regular Sunday-school Treasurer if you wish to pay quarterly; or deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## The Forward Movement Among Disciples

WHAT GIVES THE PRESENT TIME ITS SIGNIFICANCE IN THE HISTORY OF THE DISCIPLES WILL SOME DAY BE SEEN TO BE THE FACT THAT JUST NOW THE BROTHERHOOD BECAME CONSCIOUS OF A GREAT FORWARD MOVEMENT WITHIN ITS BORDERS.

We prefer to say "forward" rather than "progressive," because the latter word has come to stand for a theological movement; and the important thing now happening among the Disciples is not simply a theological change but a practical, purposeful, moral effort of Disciples of all schools to go forward in the practice of Christian union.

This is not to say that the spirit of progressive thinking has had no part in the launching and directing of the forward movement. Without the presence of that spirit in the brotherhood there would be no progress.

But the forward movement, once started, draws to itself men of varying points of view. The dividing lines tend to fade out and conservative and progressive stand together as brothers with one common task before them.

This new-felt unity within the brotherhood is one of the obvious signs of a forward movement. It banishes suspicion from the heart of the conservative and cynicism from the heart of the progressive.

And where, if not among the Disciples of Christ, should one expect to find the yoking together of men who hold widely diverse views on matters of history and science and criticism?

What expectancy is there that our proposals for the uniting of the sects of Christendom will so much as gain their ear if we have not solved the problem of unity among ourselves?

The Disciples are God's experiment in Christian union. We have abandoned all artificial bonds, like creeds and ecclesiastical authority, and committed ourselves to the single principle of loyalty to Christ. Is this principle sufficient? Will it hold us together in the face of new differences of opinion which are continually arising and bound to arise?

If it will not, our plea is vain and our history is vain.

But there are decisive signs that it will. The bitterness, the bigotry, the vituperation of the controversy is passing. Save from one quarter only, it is not any more heard among us. And that voice has lost its influence either to scare or to lead the Disciples.

That was an illuminating and pathetic episode when the personal friend of the editor of the Christian Standard recently wrote him a letter openly abjuring the paper and rebuking the editor for the deterioration of his ideals since he came into editorial responsibility.

But even more significant was the utterance of Rev. Charles S. Medbury in last week's issue of the Christian Standard when he administered a rebuke as plain and blunt as his kindly heart could formulate. He says:

"The whole theory upon which the Standard office is working just now is to me a thing of distressing sadness—the sadness of a friend. If a man chances to favor some propositions in the brotherhood's life that the Christian Standard does not approve, he is too frequently treated as though he were a plotter, in an underhanded way, against vital interests of our Zion. By insinuation, at least, men who differ as to methods are held up as though of questionable loyalty to the great fundamentals most sacredly cherished among us. It is against this sad state of things I plead with all my heart."

This, taken in connection with hundreds of similar expressions from brethren who have sought in every way to defend the Standard, means that that paper in its present spirit has been left behind by the real leaders and counsellors. It will continue to vituperate, but the brotherhood will go forward unheeding.

All this means that unity is being deepened among ourselves, and the strain of the transition period of the past dozen years is passing.

It was at the Topeka convention that the forward movement became conscious to the brotherhood as a whole.

The creation of the Council on Christian Union is an event of

utmost significance. There have been many forward movements among Disciples at various times: a forward movement in evangelism, a forward movement in church extension, in missions, in Sunday school work.

But this Council on Christian Union is a forward movement in the main matter of our existence as a people.

For a number of years there has been gathering a sentiment among the Disciples working toward the extricating of the plea for unity from the trammels of dogma with which it has been interwoven.

The sentiment has already gathered such body and vitality as to impel a decided advance of the whole brotherhood in the genuine practice of unity.

Forced into a separate existence at the beginning and blessed of God with marvelous growth of churches and membership, the Disciples have been constantly subjected to the temptation to forget the testimony for unity which we were originally commissioned to bear.

The serious aspect of this phenomenal success, however, was the steady crystallizing of an originally tentative set of ideas into a hard and fast creed, unwritten, to be sure, but none the less definite and exclusive.

The pristine plea for the immediate practice of unity despite diversity of creed, took on the form of an argument for a particular basis of unity.

The natural effect—so natural as to be well nigh excusable had not our commission been so sacred and fateful—the natural effect of this denominational success was to eclipse the great ideal which first called the Disciples into being.

The plaintive note dropped out of our preaching. The argumentative note took its place. We still talked about our "plea" for union, but the wooing tenderness with which Thomas Campbell had given it its initial and classic statement gave place to a harsh legalism and an unimaginative literalism entirely foreign to the great founder's temper.

The paradox of this the Disciples are now beginning to see. It is not strange that we should be seeing it in this year following our Centennial of the publication of the Declaration and Address.

For, like all true forward movements, this of the Disciples is also a return to origins—a restoration. It goes back, under the guidance of Christ, to the great utterance of Thomas Campbell, the catholic-minded inspirer of our hundred years of history.

The spirit of the Topeka convention in dealing with the theme of Christian unity was akin to the spirit of Thomas Campbell. Of no convention in the past sixty years could this be so truly said.

\* \* \*

As this movement goes forward it grows daily more clear that the first consequence of it will be the shaking off by the Disciples themselves of any lingering or acquired sectarian practices.

They will no longer talk of "converting" Methodists, Presbyterians and other Christians. They will regard them as already Christians, members of Christ's church, and will take the glad consequences of this admission by practicing the freest fellowship with them.

They will make good their ideal not to be a denomination, by refusing to assert the rights arrogated to themselves by denominations.

This common-denominatorship of the Disciples will commend itself to the Christian world and as we may be given grace to dwell in unity among ourselves our principles will be imitated by others.

The Disciples wish to issue no ultimatum to Christendom. They wish to acknowledge their religious neighbors as Christians indeed, members of the Church of Christ, sundered without good reason into sects.

And they, the Disciples, plead with them to sit down together at Christ's feet and learn how they may be one again.

This is the heart and the motive of the forward movement among the Disciples of Christ.

## Social Survey

BY ALVA W. TAYLOR

### Was It a Democratic Victory?

On the face of the returns it was. And the Democrats may look with some confidence to the election of a president in 1912 unless all the signs fail. Both elections of Cleveland were presaged by the return of a Democratic House two years before. But even the most sanguine partizan would do well to ask himself whether such a landslide can be reckoned as a wholesale conversion to those fundamental principles which marks the deep lines of distinction between Republicanism and Democracy. Gifford Pinchot declares there is less difference between progressives in the two parties than there is between the progressive and stand-pat elements in either of the parties. It is a notable fact that with but a single exception, that of Senator Beveridge, the Insurgents were victorious where they had won the Republican nominations in Republican territory. What La Follette contended for in Wisconsin was as radical as anything Bryan ever contended for and his Democratic opposition was quite as progressive as he, yet La Follette suffered no losses. In Kansas, practically everything was won by the Insurgents in the primaries and with old-time majorities in the elections, excepting Gov. Stubbs, who received the united opposition of stand-patism in both parties in a desperate attempt to make an example of him. In Tennessee the progressive and anti-machine Democrats entered into a fusion with independent Republicans and triumphed by electing a Republican governor. On the other hand, every one of the fifteen Democratic governors elected, beginning with Maine, ran on progressive or Bryan platforms, while with the exception of Pennsylvania and Rhode Island every Republican governor elected ran on an insurgent platform. The Insurgents claim that every one of their Republican members of Congress were returned while the Stand-pat members were the victims of the terrible slaughter that gives the Democrats an overwhelming majority in the next House. Beveridge's defeat in Indiana was not because of his insurgency, because his opponent was on an even more progressive platform and has always been a Bryan Democrat. If it was a Democratic victory, it is because Democracy, long out of power, was progressive, while Republicanism, so long in power, was more Stand-pat than Insurgent.

### How Will They Use Their Opportunity?

Will the Democratic majority in the House be patriotic or partizan? Will they plot to carry the next election by old-time political and partizan strategy, or will they recognize the signs of the times and offer such statesmanlike legislation to the Insurgent Republicans that the really broad-minded men among them will bring a Senate majority and thus enact progressive legislation. If the Democrats of the House are more statesmen than partizans they will make terms with the Insurgent balance of power in the Senate and repeal the robber schedules in the tariff, beginning with wool. They will pass a railroad bill that will compel men like Cummins, Bristow and La Follette to give it the heartiest support, and Mr. Taft will be compelled to either sign and align himself with progressive policies or veto and follow the pathway that Cleveland trod, by splitting his party and turning his followers over to a routing that will give progressive Democracy an overwhelming majority in the next election. With the exception of Fitzgerald of New York, the "Cannon Democrats" were left at home but there are Cleveland Democrats yet, i. e., conservative men who should have left the party when Bryanism triumphed and who have more sympathy today with stand-pat Republicans than with Bryan Democrats. In states like Ohio, New Jersey and New York they are plotting to obtain the senatorships and keep the Senate safely Stand-pat. Men like Sheehan in New York and McLean in Ohio have no sympathy with progressive legislation. They are the defenders of the same partizan manipulation, autocratic management of politics and financial privilege that Cannon and Aldrich are. The same element in the House, composed of Bourbon Democrats from the South and old-time Cleveland Democrats from the East, are planning to defeat Champ Clark for Speaker and prevent the radical change in rules that the progressive of both parties and the whole country with them demands. It is not beyond a possibility that lines may be drawn in the House between Progressive and Stand-pat Democrats and the alignment on legislation become less a matter of party than of progressive versus conservative.

### Types of "Progressives"

While the lines are broadly drawn between progressives and conservatives, there are types of both through which the one converges over into the other. There is the Nick Longworth type of both or neither, as one may prefer to put it. He votes with Cannon until the signs of the times loom unmistakably and then aligns himself with the progressives, but spurns the name of Insurgent. There is the Hadley type, who is frankly progressive in his own attitude, but who leans backwards until he feels safe in party regularity, whenever the demand arises. There is the Cummins type, who fights long years and wins signally by the help of voters in the opposite party—men who think the principle is more to be considered than party lines, and then so long after party regularity that he slaps his independent supporters in the face by declaring that the worst candidate in his party is better than the best in the opposite one. There is the La Follette type, who says, "I would not knowingly aid in the election of any man because he happened to be on the Republican ticket, unless his past record and affiliations warrant the belief that he would better serve the people than his opponent." There is the Taft type, that thinks the best way to get progressive legislation is by urging a conservative kind and enlisting the aid of those who are notorious in their opposition to it because they should be convinced by the signs of the times that it must be done to save the party. And finally, there is the Roosevelt kind that would ignore political differences and make the campaign on "the old moralities," striving to keep the party united, supporting both the moderate insurgent and all but the most notorious Stand-patter and follow a frank policy of opportunism in order to get things progressive done in a conservative way. The Democrats passed through this same sifting and grading process during the years from 1896 to 1906, and unless the signs fail, it is not all of one-mind yet.

### Roosevelt—Devoured or Eclipsed?

When the sun goes into eclipse in China, the people imagine a great dragon is devouring it. Some of Mr. Roosevelt's fond haters think the dragon of party defeat has the impeccable Colonel in its maw. What he thinks of the election is not revealed at this writing, and the light minded find it easy to play puns on the "oyster" in the name of his abiding place. His admirers can only regret that his fighting spirit led him to so far forsake "the old moralities" in the closing days of the campaign as to make bitter personal attacks on most of the men he was opposing. All of these men were elected. But Roosevelt, with characteristic personal courage, jumped into the breach in almost every case. He fought where the battle was hottest and defeat most looked for. No exception can be taken to anything in his speeches so long as he kept to a discussion of principles. He was frankly progressive in his own contentions and quite as frankly committed to party regularity, adopting the Cummins' theory, with moral exceptions, and preaching that progress could best be won through deflecting the direction of the party. Mr. Roosevelt is an unalloyed opportunist. We all are to a greater or less extent, but again—there are types of opportunism. Mr. Bryan preaches what he thinks theoretically right, without regard to consequences. Mr. Roosevelt advocates that measure of the right which he feels may win today and takes up a new measure as a next step after the victory is won. The one is a Jefferson, the other is a Jackson method. But if any of Mr. Roosevelt's fond friends of the opposition think he is devoured, they will be seeing ghosts ere long. He may be in a temporary eclipse, but he will emerge. The American people like hard hitting and personal courage and they are not at all afraid of the man who changes his mind, so long as they feel he is honest. Mr. Roosevelt will be at the forefront again. His opportunism is of the sort that makes for leadership in an immediate issue. He knows how to keep ahead, but not too far ahead, and at heart he is an Insurgent. He may have thought it judicious to try to keep both horses in the track and so have fallen between, but it is safe to say he will brush off the dust and resume the ride with a smile.

### Why Mr. Bryan Smiles

Mr. Bryan was thrice defeated by the "bolters," but he never uttered a word of ill-will about them. On the contrary, he smilingly offered them a back-seat when they sought to return. This year he turned bolter himself, and his was a winning bolt. Mayor Dahlman, of Omaha, won the Democratic nomination for governor by the help of the brewery interests of both parties. Bryan said he was against the domination of special interests of any kind in politics, but that above all he would never sit by while the brewery interests dominated. The Dahlman crowd voted down the principle of local

option in the making of the platform. Bryan bolted Dahlman and defeated him by a goodly majority. He advocated local option, and enough local option Democrats were elected to guarantee its enactment. He advocated the election of a Democratic progressive against Mr. Burkett, who had kept himself "regular" in the last Congress, and won. Then he smiles broadly over the triumph of men like La Follette. Insurgency advocates so many things that he has been defeated for advocating that he feels a very pardonable pride in the results, though he may not be at one with all the Insurgents stand for. Progressive Republicanism advocates the principle of protection; progressive Democracy, that of tariff for revenue. But both are for radical reductions. And this matter of "how much" is about their only difference, aside from that of fealty to party ties and traditions. Both are against monopoly, the power of privileged interests and autocracy in party rule. Both are in favor of strict governmental regulation of railroads and trusts for the conservation of natural resources. Both are against the processes of injunction as it has been used, and both are for the popular power to revise legislative acts through referendums. Beneath all passing issues these are the things the "Commoner" has preached for the past twenty years and unless the signs of the times fail his smile is not likely to come off.

## Editorial Table Talk

### Study and Travel Combined

The complete itinerary of the University of Chicago Travel Class to Egypt and Palestine under the direction of Professor Theo. G. Soares, has just been issued. The class sails from New York, Jan. 28, on the "Martha Washington." A month is spent in Egypt, especially careful study being given to Luxor and its vicinity. Over a month is devoted to Palestine, including two weeks camping. The class visits Damascus, Beirut, Constantinople, Athens and closes in Naples, May 5. The plan contemplates daily lectures on the steamer and throughout the tour. University credit is given to those who undertake special study, although the class is a kind of University Extension that is open to the public.

### What Do Our Readers Say?

Shall the Daily Altar page be continued after December 31? This question will be left to our readers to answer. In view of the constant stream of appreciative and grateful letters that have been coming to the editors through the year, there is little doubt what the answer will be. It is the purpose of Professor Willett to allow this year's work to be published in book form. The book cannot be produced, however, before next spring. Meantime, many who have grown accustomed to using the Daily Altar exercises in their family and private devotions will feel the need of some daily help. Dr. Willett has expressed a willingness to continue the department if there is a call for it by The Christian Century readers. The editors will be glad to receive a note from those who have discovered the great beauty and value of the Daily Altar and wish its continuance, at least until the book appears.

### A School of Peace

Very recently there has been founded in Boston, Mass., an International School of Peace, under the immediate direction of Edwin Ginn, of Ginn & Company, and with a membership composed of such people as President Eliot, Andrew Carnegie, Doctor Trueblood of the American Peace Society, and Edwin D. Mead. The object of the school is to further the interests of peace throughout the world by influencing the press to uphold peace programs; by exchanging teachers and students between countries, by the method already in valuable practice; by introducing a greater emphasis on the civil side of history in the school, that the warlike aspects may not so persistently impress young students; by working toward a practical disarmament of the armies and navies of the world; and by advocating national schools for the preparation of civil affairs, to rank with West Point and Annapolis. Mr. Ginn, heartily believing that this sort of an organization, guided by men of sound judgment, and backed by adequate finances, is the crying need of the present day, has pledged \$50,000 annually to its support, and has sent out a universal call for coöperation and assistance in the enterprise.

### Let It Be Reformed Altogether

An editorial note in the Christian-Evangelist is as follows:

An honored and widely-known brother writes to know if the Christian-Evangelist will make any reply to the criticism of the "Strategic Problems of Religion," contained in an editorial in one of our esteemed contemporaries. No, we think not formally, but we trust that every issue of our paper, with its emphasis of things deemed fundamental to faith and service, does reply, indirectly but convincingly, to the implications of that criticism.

The reference is, of course, to the articles published some weeks since in The Christian Century. This paper approves the method of its esteemed contemporary in choosing to make each issue a reply to our earnest strictures. The next issue appearing after the criticisms were published seemed to be a particularly decisive reply. In that issue three of the six points made by The Christian Century against the motto were corrected: "A Religion of Service" was added, "A United Church or No Christianity" was revised, and the title, "Strategic Points in the Ultimate Religion of the World" was displaced by "Five Inevitable Issues." This was getting a larger proportion of our game than The Christian Century expected. We owe an apology, too, for letting so long a time elapse before recording the change of front of our good neighbor. And do we dare hope, from the above quoted statement that every issue will be a reply, that succeeding issues will finally grant the three other points of our criticism and abolish from the motto the straw issues which divert the hearts of our brotherhood from the big enterprise we are here to accomplish? This would probably be hoping too much. But The Christian Century is optimistic, and seriously predicts that the time will come when the objectionable features of that motto will be reformed or removed altogether.

### Amazing Triumph of Modern Christianity

In a passage of extraordinary distinction Bishop Morrison in his sermon at the Cincinnati Episcopal Convention, passed optimistic judgment upon modern religious conditions. "In days to come," he said, "when men look back to the nineteenth and twentieth centuries, they will not dwell on what troubles us today; they will read with wonder of our fears and complaints; they will mention only incidentally the loss of religious practice, the want of faith, the uncertain note in religious teaching, the small congregations; the surprise will be, when once men get the happenings and life of these centuries into perspective, that the church continued to gain in numbers and influence, that money was given so freely, that there was spirit and life for great religious movements, that a vision of Christ's conquest of the world encouraged and entranced so many, that the prophet announced so confidently: 'The Kingdom of Heaven is at hand!' Surprise and wonder indeed, for in days to come men will see that the mind of man changed front in the nineteenth century; that new cosmic conceptions and new knowledge of nature revolutionized men's thinking, changed social and economic conditions and gave a new expression to almost all theological expositions of religious truth. Yes, the fact which should impress us is not the unsatisfactory condition of much of our work, but the fact that even through questions and doubts and denial, through a new day of knowledge, and all the hurrying, impetuous competitions and wealth-getting and increasing luxury of modern life, the Church of Jesus Christ has done so much and is so confident of her mission."

### Bible Courses Recognized in Texas

The favorable attitude of state universities over the country toward wholesome Christian influence is a fact generally known. At least thirteen of them are giving credit for Bible courses towards the B. A. degree. The universities not giving credit are, for the most part, giving such encouragement to practical religious influences that it is little short of academic recognition. The lucid and informing address delivered at the Topeka Convention by Professor Frank L. Jewett of the Bible Chair of the University of Texas, has brought into especial prominence the work at that institution. That the University of Texas in particular has been intensely interested in fostering a real religious influence in the lives of its numerous students is a fact now becoming well known. It is developing more and more that there are many students at the University preparing for a life work as Y. M. C. A. secretaries, ministers, missionaries, and other religious professions. While at the university these students are anxious to have an opportunity to do special work in Bible study. In addition, there are students interested in Bible study for the real religious and cultural value therein. To meet the need of these particular students and to encourage others, arrangements have been made for securing credit for Bible

courses. At present, the Presbyterian Seminary and the Texas Bible Chair are ready to offer such Bible courses meeting the standard and quality of courses meriting credit towards the B. A. degree. Quite a few students are taking advantage of this opportunity this year. In the coming year, both the Seminary and the Bible Chair will be much better prepared to give such courses and to take care of all students desiring such work. It is difficult to estimate the far-reaching results of this new arrangement. To say the least, it will mean much both to the university and the churches in Texas.

### Plain Speaking Among Baptists

That there is a growing repugnance in the Baptist mind to the traditional practice of confining membership in their churches solely to those who agree with them on the immersion-dogma was again disclosed at the Baptist Congress held the second week of November in Augusta, Ga. This subject is becoming almost as insistent among the Baptists as among the Disciples. The fundamental character of our plea for union makes the inconsistency take on a moral quality among us Disciples which it does not have among Baptists, to whom, so far, it has not yet occurred that their sectarianism is wrong.

However, there were some speakers at the Baptist Congress who argued, from fundamental Baptist principles, that their present practice is wrong. Among these was Dr. Charles H. Dodd, of Baltimore, who contended that the ideas of soul-freedom and individual competency in religion, basic to Baptists, would, if consistently applied, do away with sectarian divisions. Unfortunately, he said, Baptists are quite as reluctant as other bodies to stand or fall by the test of these two principles. The discussion showed that there was intense unrest among northern Baptists with respect to the present procedure of immersionistic exclusiveness. President Evans, of Crozer Seminary, squarely asked, says *The Standard* (Chicago), how Baptist principles could exclude from membership in a Baptist church "a man whose faith and obedience are admittedly as good as ours, but who in his right of private interpretation of the Scripture does not agree with us as to the form of baptism required by Christ?"

Dr. Rufus P. Johnston, of New York, made an impassioned appeal for a purely spiritual basis of church membership. Dr. S. H. Ferris, of Philadelphia, pointed out that the truest unity is obtained by giving fullest rights to diversity within the organization.

*The Standard*, in summing up its report of the discussion, says that it "revealed two things, first, that the question is a burning issue in the North. There was an intensity of feeling which betrayed a great moral passion for a basis of church membership which emphasizes spiritual rather than ritual conditions. Second, that the South has no such feeling on the matter, and indeed is scarcely able to realize why Baptists should ever raise such an issue."

### Under Two Flags

One of those memorable incidents which occasionally thrills a convention took place during the sessions of the American Christian Missionary Society at Topeka while Mrs. E. F. Boggess was making an appeal in behalf of Alberta, Canada. In her tender, beautiful way she was saying, "I always loved the Stars and Stripes, the most beautiful of all the emblems of earth's nations. Upon first going to Canada the sight of the Union Jack, flowing from a public building, gave me the homesick feeling that comes to a stranger in a strange land, but now I have learned to love this beautiful emblem of my new home, and I have brought this silken flag (here she unfolded a large silk flag, the national emblem of Canada) to this convention, that in the name of Alberta Christians I might present it to the American Christian Missionary Society. I wish I had the Stars and Stripes to unfold here that you might see them together. Both flags unfolded beneath the standard of the cross remind you of how the new fields in both countries are dependent upon the American Christian Missionary Society for the gospel of Christ." Mrs. Princess Long was sitting on the platform and happened to have in her pocket an American flag. It was the silken flag presented to her in appreciation of her far-famed and oft-sung patriotic medley, written and given to the world at our Jubilee convention in 1899. Ever since then this particular flag has been used at State and National Conventions and waved over the heads of thousands and thousands as they listened to Mrs. Long's singing of national hymns and participated in the inspiring patriotic airs. During this speech Mrs. Long, moved by the momentary impulse, (for she had never before seen Mrs. Boggess, and the latter's speech was not on the set program), took the flag from her pocket and threw it over the speaker's arm just as she reached the climacteric place in her improvised but eloquent address. This, of course, was the signal for a

tremendous outburst of applause from the audience. The next day Mrs. Boggess asked Mrs. Long to make her a gift of the flag. Well might one hesitate to grant such a request, for the flag has many associations deeply sacred and binding. Mrs. Long explained and for a time demurred. "That is just why I want it," said the persistent, earnest little missionary from the Northwest. "Such a banner coming to Alberta freighted with hallowed association and wet with the tears of love and sacrifice, speak most eloquently of the love and fellowship which this Christian Convention has for us in our great effort to save for Christ the great empire of the Northwest." So Mrs. Long told the Convention of this request, sang once more in her own soulful way the melodious medley and gave up the cherished emblem of patriotism. Mrs. Boggess has carried it away out on the frontier where, through the years, it will speak its lesson of love, of giving and of fellowship in Christian service to the inspiration of thousands and cheer the heroes on the firing line to many a hard-earned victory. For her spontaneous act on this occasion and for the loving gift of a cherished emblem to the cause of home missions is due Mrs. Princess Long the thanks of an appreciative brotherhood.

### Omissions Fatal to Character

It is a fatal omission not to use the truth which one knows. The man of one talent lost what he had because he did not use his gift. A good conscience is the possession of those who live according to the light they have. Moral insight is not something apart from conduct. It is a product of thoughtful actions. Men who invariably ask about the moral demands of the situation and act in harmony with those demands acquire what is known as common sense. We do not all have the same amount of intelligence, but our difference in the matter of common sense are not so much intellectual as moral. The shrewdness of Lincoln was that of a man who was determined to do right at any hazard.

"The great thing in all education," says William James, "is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and to live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and as carefully guard against the growing into ways that are likely to be disadvantageous. The more of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work." "Seize the very first opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing motor effects, that resolves and aspirations communicate the new 'set' to the brain. No matter how full a reservoir of maxima one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better."

The teachings of the church must be used in daily life if they are to form character. We ought to go to church for the purpose of getting knowledge and inspiration for immediate use. Of what advantage is it to read the story of David's repentance if we count the man our enemy who in kindness tells us of our faults? What sense is there in having our emotions aroused over the miseries of the poor and ignorant if we do not at once give expression to our sympathies in acts of relief? The weakness of our religious life is that the connection between preaching and acting is often remote. We do not remain stationary. We grow, and the subject which we can do good to somebody without inconvenience to ourselves. We have no right to sing of heavenly joys unless we in some way connect them with earthly duty.

Another omission fatal to character is that of the man who does not include learning in his program. A few years ago I heard a man say, "Yes, I know all about that, I learned in 1867." Apparently he thought there was no more knowledge to be sought in that direction. This man has been a disturber of the peace of his brethren. He does not know why the church exists. The trouble with him, as with all of us, is that we overlook the dynamic character of life. We do not remain stationary. We grow, and the subject which we thought we understood thoroughly yesterday may be very puzzling today. We may refuse to have God in our knowledge by trying to hold intact our childhood conceptions of him. The faith and teachableness of childhood are becoming to maturity and old age, but the intellectual equipment of the child is not sufficient for the work of a man.

Midweek Service, November 30. Rom. 1:21, 28; 2 Tim. 3:3.

# The Ahorey Church

A Visit to the Scene of Thomas Campbell's Ministry in Ireland

BY ERRETT GATES.

Thomas Campbell was called to the pastorate of the Seceder congregation at Ahorey in 1798. This was his first settled pastorate. He was in the thirty-fifth year of his age, and approaching the maturity of his powers. For nine years, he ministered to this congregation and when he left it to make his home in America, he departed amid the tears and universal regret of his people.

If in any place in Ireland, where he lived, he would be likely to make an enduring impression upon the community, this would be the place. I found traditions of the family still lingering in the memorials of the community. One of these is to the effect that Alexander was a great hunter of magpies. Richardson, in the *Memoirs*, tells of his fondness for hunting birds; but in my correspondence this summer, with the Rev. W. T. Latimer of Eglish, County Lymne, he spoke of the same tradition and said in a letter: "The statement about Alexander Campbell shooting magpies, was told me by a native of Ahorey. This is, of course, a tradition. I never saw the *Memoirs* by Richardson."

Church Confidently Identified.

The most direct connection, however, with Thomas Campbell, still left in the community, is Miss Greer, of whom I wrote in a former letter. I spent nearly two hours in her home in conversation with her concerning the Campbells. There can be no doubt that the present Ahorey church building is the one in which Thomas preached. But I had not as yet seen it, though I have thought of it, pictured it in my imagination, during the past fifteen years of my writing and lecturing about it. My troubles were all at an end when I reached the home of Miss Greer. After a light refreshment, she put at my service her jaunting car and liveried coachman, who carried me quickly behind a spirited horse to the old Ahorey meeting house. At last I felt that the goal of my pilgrimage had been reached.

A Holy Place.

Here I stood before that venerable sanctuary in which the gentle, peace-loving spirit of Thomas Campbell so often enshrined itself in spoken words, and where the youthful Alexander first took his place at the communion of the Lord's supper. It was here that that great peace-program, *The Declaration and Address*, was conceived, to be written out later at Washington, Pennsylvania. I felt like one upon consecrated soil. I walked round and round the building, and stepped off its dimensions, which proved to be 9x19 paces, or about 30x60 feet. Then a boy at work cutting grass in the grave-yard surrounding it, let me into the building. The pulpit is in the end opposite the entrance, back of which is a gothic window, 4 ft. 7 in. x 7 ft., with three lancets separated by mullions that intersect each other at the top. The seats are of natural pine, built in with doors to all the pews. The interior furnishing, however, is later than Thomas Campbell's time. The building has four square windows on each side, 3 ft. 2 in. x 6 ft. in dimensions.

The most interesting part of the building is the stone stair-way leading up on the outside, over the front door, to a gallery across the front end, sloping toward the pulpit. I was told by Mr. A. A. Campbell in Belfast, that such a stairway was very rare, and gave evidence of great age. The building is of stone, plastered on the outside, and white-washed. It now has a slate roof, but it was probably originally covered with a thatched roof. It is heated by a hot-water system of

the most approved modern sort, installed three years ago. A small church yard, surrounds it, used as a burying ground by the community. Two of the church's former ministers are buried here. Back of the church is a two-story stone school house. These two buildings are all that constitute the Ahorey community. It is simply a country church but one of more than ordinary strength and influence for such a location. It has a settled minister, who gives all his time to the congregation and lives in the neighborhood.

Remarkable Pastoral History.

The Ahorey church has had rather a remarkable pastoral history. The ministry of two pastors, succeeding Thomas Campbell,



The Ahorey Church, in which Thomas Campbell Ministered From 1798 to 1807.

covered nearly seventy-five years. One man was pastor for about 45 years. He died only last January and was buried in the yard beside the church.

First Experience in Jaunting Car.

After making a careful inspection of the church, and taking two photographs of it in a drizzling rain, I was driven in the "jaunting car" to the nearest railway station at Hanneton's Bawn, to take a train for Newry. Before proceeding further with my story, something must be said for the Irish jaunting car (or "ke-yar," as the Irish coachman calls it.) The first sight I had of one was at Portrush, when I landed from the boat. It is a two-wheeled side-seated affair, capable of the most marvellous carrying powers. It is as light as a racing sulky, and at first reminded me of me. The passengers sit on each side, over the two wheels, back to back. It will carry six passengers on the side, the driver on a seat in front, and any amount of parcels and luggage in the center between the seats and in the "well" built beneath, just over the axle. I wonder that the conveyance is not adopted in other countries; but neither England nor Scotland condescends to copy from the Irish so convenient and sensible a carriage. It is not only convenient and light, but safe. It will not upset, when turning, no matter how short; and one can step off without any delay or hindrance, if a horse takes fright. The jaunting car is to be seen waiting at all railroad stations and takes the place of the usual coupe or covered carriage.

From Ahorey to Newry.

From Ahorey, I went to Newry, where Alexander attended school several years, and near which is the small rural community of

Sheepbridge, where Thomas Campbell was probably born and spent much of his early life. When Thomas moved, with his family to America, he left two brothers, Enos and Archibald, in Newry as teachers and proprietors of an academy. What became of them, I have never learned. I wanted to see the city, and make some inquiries for descendants of these uncles of Alexander, with whom he corresponded.

Inquiries at Newry.

But after a few hours inquiry for citizens by the name of Campbell, I found no one of any eminence or more than very commonplace intelligence, by that name. Nothing of importance happened in the lives of the

Campbells in or about Newry to make a prolonged investigation justifiable, so I went on my way back to Belfast. Newry is on the southern border of the Protestant province of Ulster. It is a shipping port of about 16,000 population, and is so close to the Catholic stronghold of Ireland, as to be largely influenced by it. The city possesses a new Roman Catholic cathedral of really imposing proportions, in light grey granite, and gothic style.

Returning to Belfast, I spent two days in and about the city, waiting for a boat to carry me

across to Ayr, the land of Robert Burns. While I was waiting, I made a trip to Antrim, back toward Ballymena, to call on a Unitarian minister, who was said to have made a special study of the Campbells in Ireland. But he was able to add no new facts to those already recorded in Richardson's *Memoirs*.

Unitarians Especially Strong.

In the process of my inquiries into religious conditions in Ireland, I learned that there were more Unitarian churches here than in Scotland. There are 38 such churches in Ireland, while there are only 7 in Scotland. This is due to the Unitarian defection that took place in Presbyterian churches in the early part of the nineteenth century which carried many Presbyterian churches over to Unitarianism. Unitarianism is, however, of a more evangelical type in Ireland, than in other parts of Great Britain, due to its historic origin and its close contact with Presbyterianism. Most of these churches were originally Presbyterian.

Ireland Feeding England.

I took passage on the regular passenger boat from Belfast to Ayr, but found only two passengers of the genus homo, while there were 500 head of cattle and as many sheep on board, bound for the markets of Scotland and England. England is fed by other countries, and Ireland, to my surprise, furnishes no small part of her food. I was told by the boat steward that this one shipping line out of Belfast carried, during the last twelve months, 55,000 head of cattle alone, to England, besides many thousand head of sheep and other produce. Other Irish shipping ports such as Londonderry, Newry, Farnes, Dublin and Drogheda, are pouring a constant stream

of live-stock and produce into England. No wonder England is so fondly attached to Ireland.

I returned to Glasgow and the university to take up the serious part of my quest for memorial remains of the student days of the

Campbells.

My next letter will deal with the Campbells at the University of Glasgow.

## After Many Days

### A Frank and Searching Study of the Disciples' Work

BY ALBERT J. SAUNDERS.

Some years ago I was much interested in a story called "The Evolution of a Preacher." Another book may be written today called "The Crises or Transitions of a Soul." No thoughtful young man can study and travel in these times without experiencing the pangs, the anxieties, the readjustments of this transitional period.

"The old order changeth, yielding place to new,

And God fulfils himself in many ways,  
Lest one good custom should corrupt the world."

We are well aware of the changes in the physical organism as we pass from stage to stage. No less certain, marked, and insistent are the changes in the mental and soul life under stimulating environment. The soul grows. Its outlook enlarges. Its conclusions may alter. It asks liberty to investigate, to readjust as new situations arise. Why should we seek to bind the soul of free men!

#### Aids to Soul Growth.

There are two indispensable aids to soul growth—education and travel. Given these two aids and the soul must grow. True education is training in perspective. The school is not the place to absorb a certain number of facts. The school performs its function when it directs. It is designed to stimulate right attitudes toward the great problems of life. Education should teach us how to live, to control, to think. Education is a process of soul culture. Travel is the complement of formal education. The schools are largely theoretical. Travel is intensely practical. One is taken out of his own little world; he sees men and movements in operation upon similar problems to those of his own country, and he at once becomes interested in methods. The absorbing interest of our day is in methods. Travel is educational. And both have a broadening effect upon the normal, unfettered soul.

#### Revelations of Study and Travel.

These thoughts are expressed by one who has both studied and traveled. Study and travel have revealed to me many things of which I cannot now speak, but three things stand out in bold relief, and are ever present in our thought. Sectarianism is a very persistent spirit in our ranks. We have all been taught to disavow the terms—sect, denomination; but the spirit is among us. To pinch off a little corner, to build a high wall around it, to force minds to adjust themselves to its narrow limits, to make that corner the only sacred place in God's universe, and the only habitation of God's people is sectarian. The term Christian is being applied to good, earnest people of every religious party today, and the organization which refused recognition to those people who can pass a character and Christian spirit test is sectarian. Beware of the man who has the sum total of divine truth. Beware of the religious organization which is alone right. Truth is too large, too potential, too infinite, to be grasped by one man, or controlled by one set of men. Sectarianism imprisons truth.

It is said that at the coronation of Queen Elizabeth of England, a courtier besought the release of certain prisoners. It was on this wise: A pageant had been represented, a

figure symbolic of Time appeared, and with Time came Truth, daughter of Time. A book lay in her hand on which was written "Verbum Veritatis," and this she gave to the queen. On the morrow a courtier came with a request: "Would her majesty be pleased to release four or five principal prisoners—Matthew, Mark, Luke, John, and Paul—who had been shut up in an unknown tongue, and could not converse with the people."

#### Requirements of New Time.

This incident suggests a message for our day. Time in a new dress stands waiting, and near him, Truth, also freshly attired. They require of us a restatement and readjustment of this same sacred book—the Bible of the English-speaking people. How applicable are the words of the Psalmist: "I cried to the Lord with my voice, bring my soul out of prison, that I may praise thy name." The spirit of the Bible, the spirit of our religion cries for release. It is bound in a cross traditional literalism, which is thwarting the very purposes of God.

After many days the convictions is forced upon me that we are in the great majority a sectarian and proselyting people. Sectarianism is, however, dying in our ranks, but it is dying hard. The spirit of our age exemplified in the passion for foreign missions, and that great world conference in Edinburgh is diametrically opposed to sectarianism. And if our plea for Christian union is to continue and have influence with men, the narrow, pharisaical, sectarian spirit, which has too long been encouraged in our midst, must be succeeded by the free spirit of tolerance, co-operation and union.

#### Various Causes of Division.

When one searches for the fundamental strings which divide Christian people, at once a score of differing methods and practices come before one. There is church polity. Our nomenclature is so different. Methods vary; there is a long and sacred history behind them all. But are they fundamental? Can we afford any longer to remain divided over these things? Have we not in the past allowed too much sentiment and emotion in a consideration of these matters, and far too little of earnest effort of deep thinking men face to face with the greatest of Christian problems? Said a Chinese at the Edinburgh conference: "China is not interested in your denominationalism." The things that divide are of little moment to the men who are set for the accomplishment of the greatest good to the greatest number. The name problem, open or close communion, higher criticism, and many other questions are gradually righting themselves through the building process of time. But with us in all probability the last great controversy will rage around baptism.

#### Disciples Must Face Fair Question.

Now, we must face this question fairly and squarely. What is our specific function in the religious world? Is it to champion a religious rite? or is it to contribute something of permanent value to a world religious problem—the torn body of our Lord? What is baptism? Its function is to express a spiritual recreation. Which is the vital and essential experience—the heart and life change or the expression of it? Every right thinking person will at once answer: the vital thing

is the changed heart and life. This is the united voice of Christendom. We are one in the position that upon character and life rests discipleship. How can we afford to remain apart on an expression of that experience? After many days the conviction has been forced upon me that the only solution to this whole disturbing problem is to allow freedom of expression.

Has not the time fully come when we should change our emphasis from the expression of a change to the change itself, allowing liberty to the individual of expression of that change? Personally, I would that every one might be baptized by immersion upon a profession of faith; but since there are millions of earnest Christians who have not and will not be thus baptized, can we afford to perpetuate this dead-lock to hinder the union accomplishment and, worst of all, retard the kingdom of God? I see here a responsibility which we must consider. Are we yet prepared to lose our identity in the accomplishment of that for which we were called into being? Let us cease to emphasize the things that divide, and let us unite and get to work on the things held in common.

#### Kingdom Helped On by Agreements.

"That which all Christian churches hold in common is so far in excess of that which separates them, that the kingdom of God cannot advance upon the preaching of differences, but only upon preaching that which is held in common."

Our final word must ever be Christian union. But after many days it has come to me that mechanical union cannot be expressed. We shall never again have one great organization similar to the church of Rome ruling the religious world. And there are few persons outside of that communion who desire it. The kingdom of God is within you. The only possible solution to the union problem seems to be along the lines of spirit, attitude and service. Is it not coming just that way?

Look at the great missionary convention in Chicago, men of many varying beliefs yet one in spirit, wish a common attitude, and passion for service. Behold, that greater conference in Edinburgh, men from north, south, east and west, of many faiths, yet one in a common interest. My brethren, these things are highly significant. Shall we be blind to their significance? It is the solution of God's spirit to a problem which has baffled us. Union is here in part now, and the east again furnishes the morning star. It has been suggested that a propaganda of union be instituted; if rightly managed, and in moderation, that should be productive of good. The educational and inspirational value of such a campaign would be great. A union conscience needs to be developed, and with hopeful hearts turned toward the future which promises so much we may say with Dean Farrar:

#### Dean Farrar's Creed.

"I believe in the church of the future. I think there is a day not very far distant, when from the watch towers of Asia, once the land of lords—many, there shall roll out the excellent chorus, One Lord! When from the watch towers of Europe, distracted by divisions in the faith, there shall roll up the great chorus, One Faith! When from the watch towers of America, torn by the baptismal controversy, there shall roll forth the

inspiring chorus, One Baptism! When from the watch towers of Africa, as though the God of all the race were not her God, as if the Father of the entire family were not her Father, when from the watch towers of neg-

lected and despised Africa there shall roll forth the chorus, One God and Father of us all! When the Lord's people scattered over the face of this lower creation, shall spring upon their feet, and, seizing the harp

of thanksgiving, they shall join in the chorus that shall be responded to by God and Father of us all, and in us all; to whom be glory, dominion and majesty, and blessing for ever!"

## The Logic of the League

### How Anti-Saloon Forces Conceive Their Warfare

BY E. J. DAVIS.

Many men are divided in their views as to whether they should express their power against the liquor traffic through the Anti-Saloon League or in the ranks of the Prohibition party. To take the most charitable view of the situation some men have such strong convictions that the only place for Christian men is within the ranks of the Prohibition party, that they have felt called upon to make very bitter attacks upon the Anti-Saloon League. Some of them justify their attacks upon the contention that the Anti-Saloon League is morally wrong and therefore without defense. They say no permanent progress can be made against the liquor evil as long as the Anti-Saloon League is in the field; that if that organization were out of the way then the moral sense of the people would become so aroused that they would rise up and destroy the business.

#### The Question of Expediency.

Their idea is that the Prohibition party occupies the only high ground of moral purpose while the Anti-Saloon League takes the lower ground of expediency, and in the realms of morals no man is justified to act on grounds of expediency which do not square with the highest moral perceptions. On the other hand many good men believe the method of the Anti-Saloon League is not only practicable, but that its position is morally right and that it is not justifiable for good citizens to withdraw from participation in the affairs of the dominant parties, leaving them to the control of the underworld. They stand squarely on the position that the underworld element have no right to be allowed to be in control of either party and that by concerted action they can be driven out of both parties.

Between these two positions there is a wide gulf in method and action only. It seems to me that there should be a dispassionate examination of the fundamentals of the subject by every citizen. Every man who desires to be led by his moral and religious convictions must face this question for himself.

#### Prohibition Party Logic.

One of the leaders of the Prohibition party lays down the following syllogism as the basis of their position:

##### I. Major Premise.

No County, Township or village, has the right to legalize a wrong.

##### Minor Premise.

Liquor selling is wrong.

##### Conclusion.

No community has the right to legalize liquor selling.

Based on this their reasoning might be reduced to two further syllogisms as follows:

##### II. Major Premise.

Local Option laws provide for legalizing liquor selling.

##### Minor Premise.

The Anti-Saloon League favors Local Option laws.

##### Conclusion.

Therefore the Anti-Saloon League is wrong.

[The author of this article is one of the most active and consecrated laymen in Chicago, working constantly on behalf of all civic reform and moral progress. As a leader in the prohibition movement, he is keenly aware of the weakened influence of the prohibition forces on account of divided convictions as to ways and means. With us, he regards the degree of coöperation recently attained between the Prohibitionists and the Anti-Saloon League with satisfaction, and presents this argument as a contribution to a further rapprochement.—EDITORS.]

##### III. Major Premise.

It is right and commendable for Christian men to attack that which is wrong.

##### Minor Premise.

The Anti-Saloon League is wrong. (see second syllogism.)

##### Conclusion.

Therefore it is right and commendable for Christian men to attack the Anti-Saloon League.

#### Analysis of the Syllogism.

From reading the papers, the speeches, and the letters of Prohibition party men there is no escape from the conclusion that there are many of their leaders who believe there is no flaw in the above line of reasoning. But let us start with the first syllogism. What is the matter with it? Nothing. It is perfectly sound as a moral proposition. The fallacy lies in the deductions drawn from it. Let us state another line of syllogisms:

##### IV. Major Premise.

The right of the people of a state or of a nation to choose its course is conceded upon every question that is submitted to the popular vote.

##### Minor Premise.

The Prohibition party proposes to submit to popular vote the question of abolishing the liquor traffic.

##### Conclusion.

Therefore the Prohibition party concedes the right of the people to choose whether it shall continue to license the liquor evil.

#### Another Syllogism.

But according to the first syllogism laid down by the Party Prohibitionist leader this is wrong. Therefore this leads us to another syllogism.

##### V. Major Premise.

Any party which favors granting to the state or nation the option of electing to do an evil thing should not exist.

##### Minor Premise.

The Prohibition party proposes to vote upon the question whether the

state shall abolish the liquor evil.

##### \* Conclusion.

Therefore the Prohibition party should be abolished.

#### Both Correct as Abstractions.

As propositions in abstract morals both of these lines of reasoning are correct. The same syllogism that puts out of business the Anti-Saloon League takes with it the Prohibition party. These conclusions cannot be escaped from. If it is wrong for the city to vote upon this proposition then it is wrong for the state or the Nation. But I hear a Prohibitionist say, "Our platform does not provide for voting on the question every two years as does the Local Option platform. When we vote it out we vote it out forever and if the Local Option law provided for banishing the saloon forever when it was once voted out or for absolute prohibition then we would favor it." The heresy they see in the Local Option plan is in allowing the city to vote to again license an evil when it is once driven out.

#### Carrie Nation's Method.

If that is true then it is wrong to vote upon the question in the first place as has already been demonstrated, for voting presupposes the right of choice when there is no moral right of choice. This leaves the method of Carrie Nation the only correct one. Let us take an axe and go out and destroy the first saloon we come across, standing flat footed upon our rights and upon the contention that the saloon has no moral right to exist; that the law has no powers not founded on moral right and therefore the law has no right to punish us for this act.

This would mean identically what Lincoln's position on the Kansas-Nebraska Act lead to—Civil War, only this war would be in every town, village and hamlet in the nation where a saloon exists, instead of being between well defined sections of the nation as it was in the Civil War. The question of slavery was not settled as an abstract moral question. Lincoln said slavery is wrong. The south said Lincoln is wrong—We will secede. The north said Lincoln is right; the south shall not set up an independent nation with slavery, and the question was settled by force of arms. If the south had won, slavery would have continued.

#### Analogue in Slavery Battle.

If Lincoln had been defeated in the election of 1864 and a "peace democrat" had won then slavery would have continued. In other words it took the majority sentiment to kill slavery. It should be borne in mind that under the law, liquor selling is not a crime. The League seeks to get the enactment of laws which make it a crime. It also should be remembered that the Kansas-Nebraska situation, on which Lincoln became famous, is not parallel with local option or the liquor question. Slavery did not exist in Kansas. It was free territory. The Anti-Saloon League advocates local option only where the liquor traffic is tolerated by the laws of the state, and with the purpose of the ultimate extinction of the liquor business.

If the people of this state should elect the Prohibition party to power and declare for

prohibition there would be nothing to hinder them turning round at the next election and voting them out and declaring for a policy of license. Therefore, the difference between the Prohibition party and the Anti-Saloon League is purely one of method not of principles or morals and it becomes a matter of choice for men to decide which is the more efficient way.

The Anti-Saloon League stands on the platform that the saloon power has no place in the control of either party and that by raising the issue within the parties they can be driven out of one or both parties. This method has worked in Kansas. It has worked in North Carolina. In one state in the Republican party, in the other in the Democratic. This principle upholds the hands of Governor Stubbs in Kansas and has made it the most completely prohibition of any state. It has driven the unspeakable Patterson in Tennessee in ignominy from public life. Would Prohibitionists in Kansas be justified in nominating a man against Governor Stubbs?

Under very adverse circumstances the Anti-Saloon plan secured a protest vote of about 50,000 for a prohibition candidate for

State's attorney in Chicago. It has made a good part of the state of Illinois dry territory. Such towns as Galesburg are undoubtedly forever dry. The people may and ought to compel the next candidate for governor to take a flat-footed stand. They probably will soon go down into each ward in the city and compel aldermen to take a stand upon one side of the other. It forces a hearing and drives the question directly into every home in the state with an immediate issue. What part has the party prohibitionist in this great war that is going on? Purely academic. A candidate in the Republican or Democratic parties says, "I will stand against this traffic." A prohibitionist cannot help nominate him. A man stands up squarely against the liquor interests in the legislature and comes back for re-election. He receives no support from the Prohibition party at the Primaries. Pursuing the policy of the Anti-Saloon League the conditions which prevail in Kansas may be brought about in Illinois, and at no remote date the liquor traffic can be absolutely destroyed in all territory where the flag of the nation floats over its own possessions.

Chicago.

simple life does not eliminate the complex elements of our times, but it reduces them to harmonious and co-operative order, by putting the first thing first, "The kingdom of God and his righteousness," which always leads to the right attitude toward man and duty. A conscious, sustained and controlling response of the spirit to God makes all relationships, callings and duties sacred. This gets into one's emotions, however fluent or phlegmatic, into his resolves and plans and work. This is the spiritual life. The leading laymen must lead in this, with the concrete instances which they furnish.

One urgent reason for this insistence upon the spiritual is the false notion that the finer religious experiences are the exclusive privilege of women and some exceptional men, who hold an office that requires that experience or have the "religious temperament," whatever that may mean. It is just as difficult to spiritualize a highly emotional as a coldly intellectual or a highly executive nature. Women have their problem, to pragmatize and spiritualize these priceless impulses of theirs; men have a corresponding problem, to put the first thing first, for the sake of their souls and their professions, and their associates, and the rest of the church especially the young men, who get the stroke, not from the pastor, but from the men "higher up," in the world's work.

#### Laymen—World Leaders.

In this leadership, they are to render their best service outside of the church, in bringing the commercial and industrial and civic into their proper relation to that "first" thing of all.

Financing the church, booming the missionary revival, taking pride in helping on the evangelistic campaign conducted by laymen, buying lots and planting missions in the suburbs, all of this is so right and so admirable we cannot ask more. Yes, we can ask them to go into their professions as something God has provided for them, to choose the aim God has chosen for them, to get into his plans, enjoy his presence, work with his power, to be his partners, his fellow laborers out there, in the world and with the world's people. They become a silent as well as a shouting force against every form of corruption. Mr. Ridgeway, the iron master of Coatesville, says it may sound bold, but it ought to be correct to say "God and Co." The pastor is the laymen's leader, but the laymen are the world's leaders. The unfinished task of the laymen is to get men to have a sense of God, who is right here with them, to spiritualize commercial and industrial and civic life. And perhaps we might say that the unfinished task of our Christian women is to do the same for the social life.

#### Two Cautions—Not Too Cautious.

Two cautions must be observed, though one must not become too cautious. As the exact purpose is to make the spiritual life practicable to every one, whatever his temperament or calling, cant phrases about God may have the opposite effect of making it seem unattainable, not to say undesirable, and may possibly create the impression that it is unreal. The other caution: It is a cheap and not a courageous pastime to berate the church and overrate one's surpassing goodness in doing so. Loyalty to the instrument and the group of people through whom our greatest blessings have come to us ought to be a matter of honor. All the advance one makes must enrich the church and make it more attractive to those outside and more potent with them.

Chicago.

Temptation is not sin. Some of the truest and noblest souls have been most sorely tried.  
—J. Wilbur Chapman.

## The Layman's Spiritual Leadership

BY J. S. KIRTLEY.

Mark the words "spiritual" and "leadership" and catch the significance of both terms, in the light of the present phase of the layman's great movement. The layman's uprising has been most vital and refreshing, but, unless I am much astray in my readings and my reasonings, we are waiting for it to enter its crowning, most fruitful stage. It is not a spent force; if so, it would be only a farce. It is just now getting at itself.

#### Epidemic of Responsibility.

The infection of the laymen of all churches and creeds, with the conviction that they are here for something, is still a process and goes steadily on. The Catholic church is in the current. Its great Eucharistic Congress, recently held at Montreal, brought out its laymen and they have laid plans for the complete infection of their body with the layman idea. The Episcopal church started its Brotherhood of St. Andrew nearly twenty years ago and, in its annual convention at Cincinnati, the other day, it put its stately, and solemn stress on work for men, in the noted laymen who spoke and in their plans to make the recent loss of Mr. Houghteling, the founder of the Brotherhood, an occasion for kindling afresh their zeal for men. All the larger religious bodies have their men's organizations, state and national and local.

The vitality and activity of the laymen is in evidence, in the great conventions and conferences which will make the years 1909 and 1910 forever memorable and in the improved methods of securing money for home expenses and missions. That cannot be lost, for, besides the interest aroused, machinery has been created and manned, larger gifts have come, thus setting a new standard that cannot fail to influence future giving, and a taste for this sort of doing has been developed, which nothing else can ever satisfy. The best of it is that men are giving themselves as well as their money, doing personal work in personal ways.

#### What is Leadership?

The next step must be in what I have tried to connote under this topic. Let a few words be said, by way of definition. By spiritual, we do not mean emotional, or ecstatic, or rhetorical, or intellectual, or esthetic, but something that lies back of them

and gives its own quality to whatever one has of any or all of these. It is simply the personal, chosen attitude of one's spirit toward God, who is a spirit, the degree in which one gets the right attitude, by learning of him in the word, seeing him in Jesus, receiving him through the mediation of the Holy Spirit and daily doing his will. One who maintains that best attitude, with all his power, will be spiritually-minded, whether he be emotional or a cool logician, or a driving executive. The other word "leadership" needs a slight illumination. The pastor is the normal and chosen leader of the church, in all its life and activities. But his limitations, their limitless needs, and the diversified work require that leadership be distributed to secondary centers and thus all needs be served, all talents utilized, and all work done. Leadership, in securing that right attitude, is as much of a calling as in the Sunday-school and financial and benevolent work.

#### Laymen's Work in Chicago.

That leadership is, in part, realized in the laymen's evangelistic campaigns now going on, both local and national. The Chapman and Alexander meetings, in Chicago, were started and are being conducted by laymen, of course, with the definite co-operation of the churches and pastors. The work is done by a local organization. But there is a national organization, which will hold conferences in the central cities all over our country, this autumn and winter, to stimulate personal and concerted work for the salvation of souls. The Episcopal laymen have been conspicuously active in many large cities, in securing desirable suburban lots, for future church buildings, and conducting Sunday-schools and missions at their own expense, until they are ready to organize churches and secure ministers. That leadership is still further realized in the few who know how to deal with those who are in need of a Savior and can put them in possession of "the gift of God" which is "eternal life through Jesus Christ, our Lord."

#### The Spiritual Element Essential.

But the leadership is complete only when it is a spiritual leadership that comes out of the life. That means the simple life. Leading laymen are to lead in this. The

## English Topics

### England's Open Door Policy in Politics and Religion

BY LESLIE W. MORGAN.

There is no country in the world which throws so wide open her doors as does England. It has been only a few years that there has been any alien legislation at all, and even now the regulations are far more generous than in almost any other country. Companies of under 20 can enter without examination or hindrance. There are any number of people, even now, who oppose any sort of restrictions being made.

#### England's Tolerant Spirit.

But it is with the religious liberty that is granted, that I want specially to speak. We sometimes think that all of the older countries are more narrow and bigoted, than are the younger ones, and in some respects perhaps we might learn some good lessons from the colonies and from America, but the fact that England is just now being offered as an asylum to the members of so many religious orders rejected from continental countries, surely silences any critics who may find fault because of religious bigotry. A few years ago an adverse legislation drove thousands of monks and nuns from France, and England received the greater portion, and now when the new Republic of Portugal takes similar action the shores of England become their chief refuge. Statistics go to show that convents and monasteries have doubled over and over again in England during the last few years, and while there are many protests on the part of individuals and ultra-protestant societies, they still come, and are granted all the liberties of our free institutions. There are two classes of people who misinterpret this attitude of liberty. There are those radical Protestants, who feel it is an indication that England is becoming retrograde with regard to Protestant principles. They predict that the time is soon at hand when Rome will be reinstated with all her former power and influence and with the attendant persecutions.

#### Rome's Mis-reading of Events.

On the other hand there are probably those who are more or less in sympathy with the movement toward Rome, who also misinterpret this action. Some of these are influenced doubtless to give their allegiance to the Roman Catholic church, because they do not understand the spirit in which this country of free institutions extends welcome to those who do not agree with them. Doubtless Rome herself imagines that a great section of England is about to bow the knee to the pope and again put on the yoke.

The facts of the case are that English liberty and charity are the products of the very opposite principles from those of Rome. If we were more in sympathy, we might have even less charity. It is not to be denied that this movement toward Rome is strong in the high church party, which probably will not stop until many of their number have gone over to the papal see, but there are no signs that this is at all general amongst the masses of the people. England is thoroughly protestant and Roman Catholicism has no real chance.

#### Disciple Minister's Experience.

Our minister at Lancaster, Henry A. Procter, has been having a taste of Roman Catholic bigotry. There is a very large Catholic population in Lancaster, and the Bishop of Liverpool, Dr. Whiteside, recently paid a visit to the community. In the course of his remarks he alluded to baptism as a symbol of the second and spiritual birth, and said

that, at the moment children were baptized, they received sanctified grace. Before the ordinance their souls were stained with original sin, or, as stated in one report, their souls were as black as night. The natural implication being, of course, that the children of all Protestants were doomed to be left in that state, since the baptismal rite administered by a priest, was denied them. Mr. Procter took the opportunity, on a recent occasion to speak some strong words by way of comment on this position, though he did it in a most kindly way. But the statement to which exception was more especially taken, was the admonition of Dr. Whiteside to the Roman Catholic community, to be bigoted Catholics—not in the sense he said of being bigoted in an unreasonable way, but to be bigoted so far as Protestantism is concerned. Mr. Procter reminded him that this advice did not come with good taste at the time when England was throwing her doors open to the refugees of many Roman Catholic countries, where they had been driven out by those who had become sick and tired of their arrogant ways, and more especially did his words fall with disfavour upon the ears of the people of Lancaster, since they were on the point of electing as mayor of the town a Roman Catholic.

The practice of tolerance is bound to win for it is the spirit of the Master, who admonished the turning of the other cheek also.

\* \* \*

#### Complacency Toward American Disciples.

Our people are but a feeble folk in England, but we are able to look with complacency upon the agitation which is now being aroused amongst our American churches by the urgency for a closer co-operation between the churches and for the adoption of the delegate convention. We have had just such a co-operation, and have held just such conventions, during the past 20 years. The result is that we have no churches that are not co-operating churches, and very seldom one that does not contribute. As a rule they are all represented at our annual gatherings.

The wisdom of such men as W. T. Moore, J. H. Garrison, H. S. Earl and Timothy Coop. in the early days of our work in this country is to be commended.

One who studies the history of our work, during the past hundred years, cannot help feeling that the religious conditions prevalent in early days, had as much to do with the shaping of the sentiments and forming the organization as had New Testament principles themselves.

#### New Testament to be Re-studied.

There were certain evils manifest in the religious world that had to be combated. Certain abuses that had to be overthrown. In order to do this it was needful to take a strong stand on some points, even at the risk of over emphasis and exaggeration. The object has been largely achieved to the detriment of present efficiency. The instruments that have served us during the past hundred years, must needs be subjected to a new test, and if need be, discarded and replaced by others. We need to study anew the New Testament principles in the light of present day conditions. Principles are eternal, but their application varies with varying conditions.

Some significant things were said at the recent Congregational union meetings held at Dr. Horton's church at Hamstead, London. One session was devoted entirely to Christian

unity. The following report of this session is taken from the daily press.

Presiding at an evening meeting, the Master of the Rolls, (Sir Herbert Cozens-Hardy) said they were met to demonstrate the essential unity of the Christian Church, notwithstanding the diversities of church government. There was a growing desire for more unity. The fact that hymns written by Non-conformists were sung in Westminster Abbey, and hymns written by Anglicans were largely used in Dissenting churches was a proof that fundamentally the Christian church was one in spite of its seeming divisions.

#### Canon Hensley Henson on Union.

Canon Hensley Henson said the subject of unity was one on which the conscience of the Christian church was deeply exercised. There had been a great deal of talk, but very little practical action.

He submitted two propositions—first, in any movement towards unity the church must go forward, and not backward; and, second, in the unity of the future, little emphasis must be placed on the particular form of ecclesiastical government which it might be pleased to adopt. One of the great principles of the Church of England is that at the Reformation the distinction between clerics and laymen was abolished, and this destroyed the essence of sacerdotalism in the Anglican church. He repudiated the view of episcopacy, held by the Archbishop of York and the Bishop of Birmingham. Such a view was not held by the large majority of the lay members of the Church of England. It would be fatuous to select any one ecclesiastical system as the indispensable condition of Christian union.

#### Baptists and Congregationalists.

The Rev. J. H. Shakespeare, the secretary of the Baptist union, said the special witness of this generation was the demand for unity. Within certain limits the unity of the free churches was complete. The four great denominations exchanged pulpits and members and worked in the closest harmony. And yet denominationalism had lost its grip on the people, and the man at the corner looked upon the different sections with amazement. Yet their unity was a real thing. Was it not possible that the great denominations united, would make a strong and perfect church? No one could justify the present division, and if a start must be made what was to prevent a union between the Baptists and Congregationalists? (Loud cheers.)

#### Getting Down to Fundamentals.

At another session Rev. J. Morgan Gibson, in one of the best addresses given at the meetings, referred to the divided state of the church, saying that diversity was not always to be deprecated. There had been times, he said, when the only alternative to Roman Catholicism was atheism. One cannot help feeling that the excuse is somewhat lame, as the necessity for an alternative to Romanism is one thing and the necessity for alternatives to the many varying forms of Protestantism is quite another. Surely we are not far from the day when we will get down to such bed-rock fundamentals, that we will not feel it necessary to organize, or to continue to maintain, a separate organization for the propagation of every varying conception of Christianity.

"Wringcliff," Priory Road,  
Hornsey, London.

A man who lives right and is right has more power in his silence than another has by his words. Character is like bells, which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Phillips Brooks.

## Our Readers' Opinions

### Baptism in the United Church

Dear Brother Morrison:—Notwithstanding all of your careful explanations, some of us find it difficult to exactly define the position of The Christian Century, upon the question of baptism in the "United Church" of the future. Some of your older readers remember the warm discussions of this question, which arose in connection with the hope of Christian union, which was awakened by the inter-denominational congresses of a quarter of a century ago. Your position—if I understand it at all—is similar to that of a Baptist brother, whose very definite statement may be found in the files of the Century Magazine, Vol. XII, p. 474. He sums up his argument for union on the basis of immersion-baptism in this concrete statement: "All are agreed on immersion as baptism; all cannot agree on anything else. All can be baptized without doing violence either to conviction or to conscience."

His argument was of course promptly challenged by writers of other denominations. A Presbyterian says, in the same volume of the magazine, page 956, "Notwithstanding all that this Baptist writer says, we do not 'agree on immersion as baptism' for ourselves; and we cannot be immersed 'without doing violence either to conviction or to conscience.'"

The question I wish to ask is this: Does the statement of this Baptist writer express the position of The Christian Century, and, if so, what assurance have you that the rest of the Christian world has changed so much in these twenty-five years that it would adopt our practice, without doing violence to conviction and to conscience and to a good many other things?

A CHRISTIAN CENTURY READER.

(The position taken by The Christian Century has nothing at all in common with the statement of the Baptist writer referred to. He is stating the well-known position of the Baptist church on baptism. He says:

"Christian union, both essential and organic, is greatly retarded because many Christians refuse to accept the plain teachings of God's word, and the conclusion of the highest scholarship regarding the subjects and the act of baptism. Baptists hold that Christ alone can make laws for his church; and that the Bible is the only rule of faith and practice. They believe that this word teaches with unmistakable clearness that believers are the only subjects of baptism, and that baptism is the immersion of believers into the name of the Father, Son and Holy Spirit. . . . If scholarship can prove anything, it has established the Baptist position regarding the subject and the act of baptism."

Of course a Presbyterian of only moderate intelligence would take offense at such a statement. It is simply not true that the scholarship of the world supports the Baptist position on baptism. Some scholars support it, others do not. The majority, probably, do not. Certainly the greatest names in theological scholarship are not found on the Baptist side.

The Baptist position as a basis of union is just as hopeless as the optionist position. There is no likelihood of union being accomplished through an agreement of "scholarship" or even through an agreement of all Christian people on the question of baptism or any other question involving our interpretation of specific texts of Scripture. Who knows how long such an agreement would last? Tomorrow we might disagree again—and divide again. No dogma whatsoever, no matter how completely the church can agree

upon it, is a basis for Christian union. In the realm of truth the united church will make room for far greater diversity of views than many of us dream.

The Disciples' position differs from that taken by the Baptists as set forth in the quotation above.

A true Disciple would not say the Presbyterians, for example, "refuse to accept the plain teachings of God's word." He leaves that sort of talk to the Baptists, who have been in the theological embroglio three hundred years. But he, the Disciple, has withdrawn from this embroglio. He says to those who are still in it: "Brethren it is wrong for you to divide the body of Christ because you do not agree on the meaning of a text or a group of texts of Scripture. Great interests of the kingdom of God are jeopardized by your division. There is no likelihood of a settlement of your differences in the near future. But they can be overcome if you will accept each other freely as brethren and strive henceforth to practice those things that make for unity and refuse to practice those things that divide."

The fundamental principle with the Disciple is that Baptist and optionist are already equally Christian, members of the Church of Christ, and that they should fellowship each other as such without limitation of any sort. In a word the Disciple pleads for the immediate practice of Christian union among all Christians, and has taken a position outside of denominationalism where, if he is consistent with his ideals, he is already practicing it himself by receiving into his fellowship all whom Christ has received into his.

This position of the Disciples is also The Christian Century's position. We do not see how, standing on a platform like that, we could limit our fellowship to those who happen to understand the baptism texts in a certain way. Nor yet do we see how we could practice sprinkling or pouring in initiating converts into the fellowship (even though we might personally give it preference) when we know that such practice would again divide Christ's church. We must apologize to our readers who have opinions to express, for using so much of the space set apart to them for an expression of our own.—THE EDITORS.)

### A British Opinion

(A reader asks us to print on Our Readers' Opinions page the following query and reply clipped from Professor David Smith's correspondence column in The British Weekly.—Editors.)

"I have been reading lately a religious work, and the author makes light of Infant Baptism; and yet how many thousands of Christians have lived and died who never had the Sacrament administered to them in any other way! I would feel thankful if you would give me your views on the subject."

I am sorry that I cannot. I have my own opinion, and I hold it very strongly, and will gladly try to show you, and others who have written me in a like strain, the beauty and grace which I recognize in the Sacrament according to the administration practised in my own communion and, as I believe, approved by the Scriptures and the usage of the Primitive Church. But I must not. We are concerned in this column, not with denominationalism, but with evangelical Christianity, and it would be an abuse of my office if I pronounced on questions which are reasonably disputed among evangelical Christians. The administration of the Sacrament of Baptism belongs to this category.

I have my own opinion, and I would like all my brethren to share it, and enjoy the comfort which it affords me; at the same time, I recognize that many whom I highly esteem think otherwise, and believe that their practice is according to the Word; and it were ill done of me to offend their convictions, especially since they have no right of reply. I am free to protest against whatever seems to me contrary to the spirit of the Gospel, but this is another matter. I wish I could recommend a book to you and others who have written to me on this subject, but I know none that I like. It seems as though men cannot deal with this question without getting controversial, and controversy is so stupid and so un-Christian.

There is always something to be said on both sides of every question, and you settle nothing by scoring a dialectical advantage over your opponent. You do not convince him; you simply irritate him, and gratify your own bellicose propensities. It is a wise rule never to argue, for it is a deplorable loss of time and too often of temper as well. State your view courteously and reasonably, and refuse to be entangled in disputation. Controversy should never be suffered to intrude into Christian teaching. It is not by disputing about it that an evangelical doctrine is enforced and commended, but by displaying its deep significance, its graciousness, its reasonableness, its congruity with the spirit of the Gospel, and its suitability to the needs of the human heart.

I was greatly pleased by a letter I got during my ministry at Blairgowrie from an English gentleman who had worshipped with us in our beautiful church one bright Sunday. It chanced that the Sacrament of Baptism was administered at the forenoon service, and he told me that the beauty of the celebration had appealed to him, and almost persuaded him that our mode was right—an effect which no arguments had ever produced in his mind. It is thus that Christian truth prevails. It does not require argument. It has only to be exhibited in its sweetness and grace, and it commends itself. I wish there were a book on Baptism, conceived and written in this spirit; and I am sometimes disposed to make the attempt and prepare one after the style of my little book on the Communion, "The Pilgrim's Hospice."

One thing I am quite sure of—that the mode of Baptism is not a question which should divide Christians; else the New Testament would have defined it so explicitly that there would be no possibility of divergence in opinion. The one basis of Christian fellowship is loyalty to the Lord Jesus. Did not St. Paul pronounce a benediction on "all them who love Him in sincerity?" This is the only test. It is a test which excludes no one who should be admitted, and admits no one who should be excluded; and the Church should be catholic enough to permit diversity of opinion and practice in all matters of administration. I wonder what the Lord Jesus thinks of our disputings and contentings—so many denominations all disowning one another, yet all owning Him and all owed of Him. It seems to me, that nothing justifies separation between Christians which does not involve separation from Christ.

My quotation today is from Darwin: "I rejoice that I have avoided controversies, and this I owe to Lyell, who many years ago, in reference to my geological works, strongly advised me never to get entangled in a controversy, as it rarely did any good, and caused a miserable waste of time and temper."

DAVID SMITH.

# Rainier of the Last Frontier

## CHAPTER IV. (Continued.)

Hardly had he spoken the words when the soldier had swept a tattered straw hat from the nearest Filipino head and clapped it on his own. As he thanked the man he heard Garrison's voice at his elbow,

"Lieutenant, haven't yo' any sense. Listen heah, that man has been sick, seh, critically ill."

The lieutenant, to do him justice, hardly caught the last sentence. That Garrison was still obstreperous was enough. His face flushed a rawer red.

"Gag the tramp," he cried.

Two of the guard apologetically obeyed. In a moment Garrison was speechless. But his eyes were colored with a terrible venom.

"Now, Corporal, take these men up to the Fort and turn them over to Sergeant Killane."

On a first occasion, it's an interesting walk to follow the Ilo-Ilo beach down under the cocoanut palms on into the little city. At the beginning, the cobalt waters flash their intense light far up the pounded sand and break beneath the heavy green of the trees. Later comes the quaint little streets rimmed with squatty houses, rough with ruinous pavements and either burning desolately in mid-day aspect or crowded with an Oriental-Occidental hodgepodge after the siesta hour. Lastly comes the rigid little plaza with its funny pretentiousness sadly discounted by the black and gaping ruins of war.

But Rainier was too exhausted to do more than stagger side by side with Garrison down the appointed route, and had it not been for an incident of most unusual interest he would probably have reached the town and traversed it to its hot little heart without noting a single feature of the journey.

"Heavens," he was ejaculating to himself as he yielded to the assisting arm of a guard, "I'm weak as a cat. I'll have to even up on this Provo before I leave town."

Having ordered his detachment to proceed, the Lieutenant had mounted a horse and disappeared until the group of soldiers with their prisoners were about to debouch from Calle Real onto the plaza. Then he came trotting past, erect, haughty.

Garrison, his mouth fitted with a gag, and his hands tied behind him to keep the gag undisturbed, still managed to give so expressive a gesture at the back of the officer that a general grin lit up the dusty faces of the guard.

"Like to hit him a kick, Bino?" remarked the Corporal, sottovoice. "We'd like to help you do it, the little prig."

Glancing after the officer, Rainier noticed dully that the narrow street a hundred yards ahead was suddenly filled with the glisten of a wheeling Spanish Victoria, a suggestion of white dresses and parasols showing behind its Visayan coachman. The Provost-Marshal was pulling in his horse, rising in his saddle, and pulling his hat from his head in stiff elaborateness.

Now, however much the American woman may be petted at home, she is never so desired and worshipped by men of her breed as when in an alien land and under a seductive equatorial sky. Even the nonchalant guard put on a jaunty air and swung self-consciously up to the equipage, halting there with precision at a motion of the Lieutenant's hand, for he was too eagerly conversing to spare a verbal order.

To a recently arrived New Yorker the

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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general flavor of decay about the old lounging Victoria, with its added disadvantage of scrawny ponies and hunched up Visayan driver, might have been the predominating impression of the quaint little scene. But to a gallant and unconventional westerner like Rainier the shabby dignity of the gobernadorcillo's carriage but made more fascinating the radiant freshness of the two white-clad women reclining gracefully within.

For, halting amid the jingle of the grounded arms of the squad, he had quietly leaned back for the grateful support of an iron awning post in front of the nearest store and then had carefully raised his eyes and begun an inventory of them that left him suddenly conscious of his scare-crow appearance, his growth of beard, his "borrowed" native head-gear, his soiled and shrunken clothes.

The nearer of the two women listening with inclined head to the animated conversation of her companion with the Provost-Marshal was of striking appearance. She was dressed entirely in white with the exception of a touch of color in the pina pugaree about her Pampangan straw hat, from under which her hair hung in dark gathered masses, flowing low over a broad forehead. As she raised her hand to deftly toss a straying bit of it into place she turned her head for an instant directly toward him and he received the impression of a rather deep-set pair of grey eyes indefinitely kind and mothering, a nose slightly broader than the romantic allowance and a mouth large enough to denote firmness but with the curve of sensitive tenderness. All of this might have accompanied two-and-twenty years, but a second turn of her head and a shift of her parasol revealed to him the slight but tell-tale draw of the facial muscles and drain of the cheeks that tokened not less than thirty-odd seasons. But the impression was one of youth and strength. "The ideal Sister of the World," he said, noting the gleam of her silver Maltese cross, the insignia of the Army Nurses Corps.

The second woman puzzled him. She was evidently hardly out of her girlhood. Hardly more than her profile was visible to Rainier, but it was a tantalizing one. He had flattered himself that he had the seven types of womanhood at command, but here was a face that baffled classification.

She was a little shorter, apparently, than her friend, and her face tilted up toward the officer became, as she listened and responded to him, both eager and haughty by turns. Her eyes were, it seemed to Rainier, as changeable as her expression, blue-black, blue, and the intensest of black in quick succession. The mouth firm, with a suggestive twist of obstinacy at the corners, and the whole was glorified with a complexion of ivory and rose marvelously untouched by the leathering of the Filipino sun. Framing these attractions was a veritable wave of black hair, banded down closely over the forehead and dressed in the severe simplicity demanded by the fad of the hour.

The *tout ensemble* was a fascinating puzzle. The tired correspondent, who almost forgot

his weariness in the dainty vision of her, could scarcely determine whether the beautiful face was an index of impulsive innocent girlishness or tokened a matured and calculating flirt. It seemed either by turns. But of one thing there could be no doubt. She was the perfect expression of abounding, vigorous, healthy life. Every feature in the face and every fair, full curve of the well-rounded body spoke of the freshness of an unworn, unharrassed life, a life, too, that seemed to suggest an eagerness to spend itself in tasting the sweets of knowledge and of love. And in that setting of curious, colorless Chinese, stolid, mahogany-skinned Visayans, and dusty, sweaty soldiers, she gazed out from under her cool, sweeping straw in vivid reminder of the healthy God's country of rosy-cheeked and springly stepping women far over the glinting treachery of the separating sea.

Rainier noticed with something of a surprise a duplicate upon her bosom of her companion's cross. Remembering the devoted but elderly young women of the Army Nurses Corps in his Cuban campaign, he could not refrain from a sotto voice, "What an infant to handle D. T.'s, typhoids and surgery cases!"

His eyes entranced, Rainier found it easy to loan his ears also, and followed an exchange of a dozen sentences without catching the meaning of one of them, being absorbed in the music of a rich contralto that winged in and out between the high pitched masculine of the Lieutenant's voice like a nightingale fluttering among the daws.

At length he came down to mere words.

"Yes," said the contralto, "such duty must be disagreeable to you. No doubt you would prefer fighting the insurgents. But then, you might be killed and Ilo-Ilo society would be dreadfully flat without your courtesies."

The young officer was evidently both pained and pleased at this.

"But, Miss Royce, the Provost flatters himself that his duties are rather more than merely formal. We have at least the enmity of desperate men to fear."

The ladies turned toward the guard and their prisoners, the older with an instant softening of the eyes as she noticed the gagged and trussed Garrison. Her voice even deeper than her companion's, came out in a quiet, even query.

"Was it quite necessary to use the gag?"

"Quite so, believe me, Miss Carroll. A filthy fellow and an often offender. A typical beach-comber."

The beautiful face of Miss Royce showed more fearful curiosity than real interest.

"They are dreadful men. I presume that these are some of the rowdy element of which you spoke to us last evening. There's an order out against them, is there not?"

She had lowered her voice, but not enough to spare the alert Rainier.

"Yes, Miss Royce. It's in effect today. All 'bino-fiends' and other undesirables are to have their choice of the chain-gang or deportation."

At this cheering remark from the complacent Provo, Rainier felt the eyes of the ladies searching him.

In a moment he would read a verdict in their faces and he was, strangely enough for a man so experienced, more concerned with the verdict than he cared to admit. He had felt an insatiable desire to pull the young 'shave-tail' from his saddle and slap his face, (To be continued.)

# The Daily Altar

## An Aid to Private Devotion and Family Worship

[Those who have found help in the devotional exercises of the Daily Altar during the past year are asked to read the editorial note on page 5 and write the editors whether they wish the department continued into next year.—THE EDITORS.]

### SUNDAY, NOVEMBER 27.

Theme for the Day.—New Worlds to Conquer.

Scripture.—Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3:12-14.

I am a part of all that I have met;  
Yet all experience is as an arch where thro'  
Gleams that untravell'd world, whose margin fades  
Forever and forever when I move.

—Tennyson ("Ulysses")

Prayer.—Our Father, upon this holy day we lift our hearts to thee in gratitude and praise. For all that the Lord's Day has meant to us in our Christian life, and for all its present worth, we give Thee thanks. We would worship Thee today in spirit and in truth, for Thou seekest such to be Thy worshippers. And we would lift our eyes to the far horizons of life, that we may know the breadth of Thy Kingdom and may enlarge our interests. Save us from littleness, from satisfaction with the present and from sin. For we ask in Jesus' name.—Amen.

### MONDAY, NOVEMBER 28.

Theme for the Day.—The Departed, in the Holy Service of Heaven.

Scripture.—Having the desire to depart and be with Christ.—Phil. 1:23.

And his servants shall serve him.—Rev. 22:3.

O strong soul, by what shore  
Tariest thou now? For that force,  
Surely, has not been left vain!  
Somewhere, surely, afar,  
In the sounding labour-house vast  
Of being, is practised that strength,  
Zealous, beneficent, firm!

—Mathew Arnold ("Rugby Chapel")

Prayer.—In the fulness of Thy mercy, thou hast led us hitherto, our gracious God. The past has been Thy gift, the present is laid open to us by Thee, and the future Thou doest unroll before us as a scroll upon which still more worthy records may be written. We rejoice in the privilege of growth in knowledge and in power through all our days, and unto the life beyond, and as we think of those whom we have loved and who have passed into the higher presence and service of God, we pray that we may be worthy to share their blessed employments in a world without end. Amen.

### TUESDAY, NOVEMBER 29.

Theme for the Day.—The Message of the Trees.

Scripture.—For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green.—Jer. 17:8.

For as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands.—Isa. 65:22.

Then shall the trees of the wood sing for joy before Jehovah.—I. Chron. 16:33.

Once again the pine-trees sung:—  
'Speak not thy speech my boughs among;  
Put off thy years, wash in the breeze;  
My hours are peaceful centuries.  
Talk no more with feeble tongue;  
No more the fool of space and time,  
Come weave with mine a nobler rhyme.'  
—Emerson ("Woodnotes.")

Prayer.—Our loving Father, we would open our souls to all the messages that nature can bring to us. We are grateful for the world of beauty around us, and we find inspiration in the voices of wood and mountain and sea, which speak of Thy glory. May the trees have for us a gospel of patience, endurance, faithfulness and beauty. May our lives grow in strength and fair proportions, like the trees beside living waters. So shall we praise Thee evermore, with our lips and in our lives. Amen.

### WEDNESDAY, NOVEMBER 30.

Theme for the Day.—The Strength of Love.

Scripture.—Love is strong as death; the flashes thereof are flashes of fire, a very flame of Jehovah. Many waters cannot quench love, neither can floods drown it.—Song of Songs, 8:6, 7.

Love never faileth.—1. Cor. 13:8.

There is a life that remains ever young,  
All through the day, all through the day,  
Singing at evening the song it has sung  
All through the length of the day;  
Love is the glory that never grows old,  
Telling the story a hundred times told,  
Keeping it light where the shadows have rolled.

All through the length of the day.

—George Matheson ("That Never Grows Old")

Prayer.—O Thou, infinite God, we have learned from Thee all that makes us worthy of living. In Thy life we live and all Thy virtues awake in us the passion for likeness to Thee. Whatever goodness we have is of Thy creation, and we love because Thou hast first loved us. Lift our human affections to higher levels, we pray Thee, that they may reflect something of the unselfish love of God. Then shall we render Thee more worthy service, and love Thee, even as Thou hast loved us. We pray in Christ's name. Amen.

### THURSDAY, DECEMBER 1.

Theme for the Day.—The Coming of the Day-star.

Scripture.—And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.—2 Pet. 1:19.

I am the root and offspring of David, and the bright and morning star.—Rev. 22:18.

To shine upon them that sit in darkness and the shadow of death; to guide their feet into the way of peace.—Luke 1:79.

So sinks the daystar in the ocean bed,  
And tricks his beams, and with new-spangled ore

Flames in the forehead of the morning sky.  
—John Milton ("Lycidas.")

Prayer.—Father of all mercies, Thou hast caused the light to shine upon the darkness of our way, when we were stumbling upon

the dark mountains, and know not where to go. In Jesus Christ, our Lord, the way of holiness and peace has been made clear to us. Through the shining of his beams upon our lives, we have been delivered from the power of darkness, and made children of the light. We thank Thee for the witness of the Scriptures and of history to His saving grace. But most of all we thank Thee for the coming of the holy Spirit into our lives, and the rising of the Daystar in our hearts. Amen.

### FRIDAY, DECEMBER 2.

Theme for the Day.—In the Morning.

Scripture.—Weeping may tarry for the night, but joy cometh in the morning.—Psa. 30:5.

But when day was now breaking, Jesus stood on the beach.—John 21:4.

They had toiled all night and caught nothing,  
But Jesus stood on the shore,  
In the glad gray light of the morning,  
And His face was kind as of yore;

So all their trouble was over.

And ended the weary pain

Of the work that was unrewarded,

And their hearts had joy again.

—Marianne Farningham, ("In the Morning.")

Prayer.—O God of truth and mercy, Thou hast made the outgoings of the evening and morning alike, to rejoice. Thou hast manifested Thyself to us in the morning watch as of old. When the night has seemed long and there was no cheering voice, we have beheld Thee in the person of our Lord, even as the disciples saw Him of old, and the night became light with the glow of morning. Even so do Thou come to us, good Father, when we need Thee most, and all our days shall be holy and good in the glory of Thy presence. We ask for our Savior's sake. Amen.

### SATURDAY, DECEMBER 3.

Theme for the Day.—The Stroke of God and the Comfort of His Presence.

Scripture.—I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me; I am consumed by the blow of thy hand.—Psa. 39:9, 10.

Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.—Psa. 73:25.

I would I never may be left of thee,

O God, my God, in whatsoever ill;

Be present while thou strikest, thus shall grow

At least a solemn patience with the pain;  
When thou art gone, what is there in the world

Seems not dishonored, desperate with sin.

—F. W. H. Myers, ("St. John the Baptist.")

Prayer.—Dear Father, we know that thou doest all things well and that no evil thing can abide with Thee. We know that our troubles come from our own shortcomings or the evil of the world. Yet sometimes we are betrayed in the belief that Thou hast sent us our distresses to cleanse us of our sin, and we have even found comfort in the thought. But even if Thou hast afflicted us, do not leave us comfortless without Thy presence. Abide with us, dear Lord, and we will gladly bear any discipline that makes us worthier of Thee. For Jesus' sake. Amen.

Like Alpine climbers, our only safety is in steadfastly fixing our gaze on Him, our Guide, and following step by step the path He trod, that He might know all the dangers and difficulties that beset our way. And we may be sure He will never lead us farther or faster than we can safely follow.—Rose Porter.



## Thanksgiving

BY MRS. A. E. THOMSON.

For blue skies and the dewy morn,  
For sheaves of wheat and ripened corn,  
For all the fruits that summer yields,  
For autumn tints on trees and fields,  
For stillness in the hazy hills,  
For gusty showers and dashing rills,  
Thy name I praise.

For joy in friendly neighbor's call,  
For firelight on the dusky wall,  
For cushioned chair with thoughts of rest,  
For those I know and love the best,  
For home, the center of my thought,  
For all that tender love hath wrought,  
Thy name I praise.

For strength to meet the work of life,  
For peace of heart mid stress and strife,  
For faith to conquer doubts and fears,  
For hope that glorifies the years,  
For God above and his dear Son,  
For length of life and battles won,  
Thy name I praise.

Berea, Ky.

## Florie's Pansies.

BY D. C. KAUFFMAN.

Florence Kingsley was nearly fifteen years of age, when her father's business became so poor that it demanded the strictest economy both at the store and in the home. She had heard a great deal about panics and business failures but, like the average girl, paid little or no attention to them. The changes, which are usually made necessary in the management of the home by such conditions were forcibly brought to her notice, however, by the new system of economy in the household and the cutting off of her weekly allowance.

She was very proud of the fact that she was the only one of the children, who received an allowance. This was given to encourage her because she was ever ready and willing to help about the home, and to spur the other children to efforts of greater usefulness, for they were also promised an allowance, when they would become as useful to their mother as Florie was. Therefore, it cost "Daddy" Kingsley many a pang to tell her the real condition of affairs and that he would have to cut off her allowance, for the present at least. She received the news with her usual smile, as she put her arms around his neck and kissed him. With an "alright, Dad," she went about her work as if nothing unusual had happened, but later in the day she managed to get off by herself and have a good cry.

This occurred on Saturday. Sunday morning brought a more vivid realization of the situation, for then she found herself reduced to the usual children's penny, both for church and Sunday school. This was the last straw and it was with anything but a Christian feeling that she spent the rest of the day, but she tried to put on a bold front for her father's sake, whom she dearly loved, and would not, for the world, do or say anything that would cause him a moment's pain.

In spite of every endeavor on her part, the next two days were gloomy ones for her. She knew her dear old "Dad" was watching every movement, and tried her best to keep him from knowing how badly she really felt. Mother always knew, and usually had lots of

sympathy and a suggestion or two, but during these days, her whole time was occupied in helping her husband and in planning new economies for the house. So, for the first time in her life, Florie was thrown entirely upon her own resources.

The town in which the Kingsley's lived was not very large, and offered few opportunities for a young girl to improve her cash account. Passing the larger of the two florist's shops, one afternoon, Florie received her first idea as to how she might add to her little store of cash and help lighten the burden now resting upon her father. There were just a few pansy plants in the window, not very fine ones, yet the price was high.

Those little plants unconsciously changed the whole course of her life and showed her how she might surmount untold difficulties and win success, where others would see nothing but failure. Florie seemed to be endowed with a natural gift for raising flowers. They would grow and blossom for her when no one else could do anything with them. Pansies were her favorites, and the little bed she had in the front yard was the envy of all her girl friends.

She was a most generous hearted girl and always gave what she could of her flowers to decorate the church on Sundays or to send to the sick. Of late, however, her plants had been sadly neglected. Her duties at school and at home had taken so much of her time that she just had to give them up, but those few plants in the shop window set her to thinking. The result was a hurried search for old aprons and misplaced garden tools. A great improvement was soon noticed in her flower beds.

About a week later, she visited the florist's. The result must have been satisfactory, for brother Jack and his express wagon were immediately impressed into service, evidently to the young gentleman's entire satisfaction, judging from the manner in which he set to work.

The first load was small but, as the days went by, they increased in size until the florist could use no more. The church continued to receive its full quota and the sick were never once neglected.

It was not long until Florie began to use a little blank book in which to keep her accounts. Her mother watched her from the corner of her eye, while more than once, she and "Daddy" might have been seen smiling as a very tired and soiled little girl bid them good night at unusually good hours.

So far as Jack was concerned, he had to let baseball and every thing else go by, for he was kept busy making long trips to the railroad station with a very much overloaded wagon.

All through vacation time, Florie was kept hard at work. She added a few geraniums and other simple plants to her stock, but the pansy continued to be her mainstay. At the end of the season, she was enabled to joyfully announce that she had earned nearly half of her tuition and other expenses at the Academy, where she had hoped to go for so long.

Strange to say, however, she did not go. She became so much interested in her work that, after a long talk with her parents, she decided to go where she could get a thorough training in flora-culture. The cost would be less and right along the line of work she so

dearly loved. Her father surprised her by offering to loan her the balance of the money needed to complete her course, for his business had wonderfully picked up during the summer, although Florie had been too busy to notice it.

She studied hard all of that winter. The next spring, she was again at her beds, improving and enlarging them. Her fame grew with her flowers, until she could not wish for a better or more profitable business.

## Jean's Turkey Doll

Jean always had the queerest dolls you ever saw. There was Tom, whose head was a big hickory-nut stuck on a stick; John, who was once a little pine-burr; Sally, whose green face showed her to have been a small watermelon; and her twin sister Susy, whose yellow face proved her to have grown as a little yellow squash. Besides these, there was red-headed Teddy, the bright plaid shawl, whose red fringe answered for hair; Chloe, the brown cloak, and Chibbie, dearest, the yellow one.

Yet Jean wanted more. She dressed up Toddekins, the cat, and Bright-eyes, the dog; but they hated clothes, and would not lie in a cradle. Then she tried Biddy, the hen; but she pecked and squawked. Jean was looking for a new child when, one Saturday night, her papa brought home a large turkey, ready to be cooked the next day. In the morning mama and papa went to church, leaving Jean with the servant girl, who soon strayed off to speak to the next-door girl.

Jean at once ran down stairs, took the turkey from the cellar, and tugged it up the stairs to her room. She opened her bureau drawer and threw everything out, hunting for a dress for her turkey child. Her best new red silk frock was just the thing; so over the turkey's head she put it, pulled the two legs through the sleeves, and there was the baby all dressed. Then she sat and rocked it, forgetting everything in her joy at having a big new doll.

When her father and mother returned they found Katie looking everywhere for the turkey to cook. Up and down they looked, but at last decided that it had been stolen. Mama went upstairs to take off her bonnet, when what should she see but Jean in her little rocker, with the turkey held closely to her, while all around were the other dolls? Then Jean had to give up her baby to be cooked for dinner. Wasn't that sad?—Our Little Ones.

## Let Us Be Thankful

That we live in "God's country."  
That church bells ring over all the land.  
That the list of benevolent and philanthropic institutions is lengthening in all the cities.

That there never before was such a war on disease and pain.

That our doctors are hunting all the germs out of their hiding places.

That our surgeons can take men apart and put them together again.

That our newspapers, periodicals and books are telling us how to live right.

That we are not tempted by low prices to eat too much.



# AT THE CHURCH



## Sunday School Lesson

By Professor Willett

### The Three-fold Denial of Peter\*

Perhaps there is no place in the ministry of Jesus at which the human and variable characters of the disciples more truly appear than at the time of Jesus' arrest, trial and death. He had carefully chosen these men from the large group that followed him with admiration, and he has every reason to count upon their affection and loyalty.

Yet their faith was only superficial as yet. They had not been tested by the real strain of suffering as they were yet to be. But they were the best men Jesus could find, and in the end it was proved that he had made no mistake in his choice.

Of all these men by far the most interesting was Simon Peter. He was not the greatest of the apostles, for he had less intellectual power than Paul and less intuitive grasp of the truth than John. He was more impulsive than Thomas and not so brave as James. But of all the disciples he proves the most interesting to us, perhaps because we have so much in common with him. He manifested throughout his acquaintance with Jesus the qualities of an immature but growing mind. He was always asking questions, and these questions were not always worth the asking. He was vibrant in disposition, going from one extreme to another rapidly and without reflection. The story of his life abundantly illustrates these statements.

#### The Testing of Peter.

Perhaps for this very reason Simon Peter was one of the best of witnesses for the life of Jesus. There was nothing of reserve or caution in his nature. He was full of impulse, and was not restrained by any considerations save those of the immediate moment. More than once Jesus had told him that he needed and would receive such testing and sifting of nature as ought to prove valuable, and that after an experience of this kind he should be able to strengthen his brethren. Surely the events of Passion Week were enough to put any man's loyalty to the test. And though Peter's conduct during these trying times left much to be desired in the way of courage and efficiency, yet he was shown to be faithful in spite of all his mistakes, and loyal to the point of rashness when occasion demanded.

During the evening that Jesus spent with his disciples in the upper room he had warned them of approaching troubles. In the words of a prophet of the past, he had told them that the smiting of their shepherd would be the signal for their own dispersion; but that later on he would meet them in the familiar places in Galilee. They could not understand such language. It seemed to them that they were rather on the point of reaching their most sanguine expectations than of meeting defeat and dispersion.

\*International Sunday-school lesson for December 4, 1910. Peter's Denial, Matt. 26: 31-35, 69-75. Golden Text, "Let him that thinketh he standeth take heed lest he fall," 1 Cor. 10:12. Memory Verses, 74, 75.

#### Peter's Promise.

Particularly was Peter of this mind. And he boldly asserted that even if all the others should forsake the Master, he never would. Perhaps it was this immature and unreckoning confidence that made Peter all the more attractive and lovable to the Lord. Certainly there was no reservation on his part when he made this promise. But he little dreamed of the shadows through which they were all to pass so soon. Most of all was he scandalized when Jesus told him that before morning he would himself deny the Master he loved. This was so incredible that the impulsive disciple affirmed that nothing on earth, not even death itself, should tempt him to such disloyalty. Indeed, all the disciples felt the same.

But as the night wore on, they encountered events stranger than any that imagination could picture. They were dimly conscious of the struggle through which Jesus passed under the bending olive trees in the garden of Gethsamane. But the depth of his agony they could not fathom until he told them something more of its meaning when he talked with them in later and better days. From this passive and half sleeping condition in which they waited for their Master near the garden gate, they were suddenly aroused by the glare of the torches in the darkness, and sprung to their feet to confront Judas the traitor, as he brought onward his band of temple guards to arrest the Lord.

#### The Sudden Fear.

It seems to us who live at this remove of time and place from the scene of that betrayal that nothing could so have terrified the friends of Jesus as to render them powerless in that hour of his deepest need. Robert Browning has expressed the question and the answer in his picture of the aged John in Ephesus, talking with his disciples and meeting their inquiry regarding that sad night.

"Forsake the Christ thou sawest transfigured, Him

Who trod the sea and brought the dead to life?

What should wring this from thee?—ye laugh and ask.

What wrung it? Even a torchlight and a noise,

The sudden Roman faces, violent hands, And fear of what the Jews might do! Just that,

And it is written, 'I forsook and fled.'"

It was even so with Simon Peter. To be sure there was a momentary flash of courage when he seized a sword from the hands of one of the guards and struck at a servant of the high priest, wounding him in the head. But this spark of courage was soon extinguished, and he, like the rest, took refuge in flight. Through the by-ways of Jerusalem those disciples wandered toward the priestly palace wavering between fear for themselves and intense anxiety to know what befell their Master.

#### The Gospel of Peter.

When Jesus was taken to the house of Joseph Caiaphas, the high priest, Peter and others of the group crept in quietly and min-

gled with the crowd that thronged the court. A house is still shown in Jerusalem which tradition, probably without warrant, ascribes to the ownership of Caiaphas. In the court around which such houses were built they had kindled a fire, for the night was cold. Here Peter came and stood with the rest of the company.

The picture presented by the Gospel of Mark is very vivid. It reads like the account of an eye witness, and if the tradition that Mark wrote down the things that Peter was accustomed to teach in the Jerusalem church, we can believe that it is to all intents and purposes Peter's Gospel. It is significant that it presents the most lifelike picture of all Gospels regarding this scene of Peter's denial. Nothing is spared of the sad details of that act of disloyalty. Three times over Peter insisted that he had no connection with the Man of Nazareth. Even when they insisted that his very speech was that of a northerner from Galilee he still denied that he knew or was interested in Jesus. And at last with oaths and curses, he swore that he knew nothing of the man.

It was at this point that the dawn began to break. The cocks were crowing on the slopes of Jerusalem. The sound brought back to Peter the words of his Master, spoken only a few hours before. He had told him that before the crowing of the cocks announced the morning, he would betray him thrice. Luke adds the significant statement that at this moment Jesus turned and looked upon Peter from the inner apartment where he was guarded. The memory of the Savior's words, still more the pathos of his regretful look, but most of all the dreadful sense of his own denial of the Lord he loved, came back upon him with overwhelming power. And in the agony of that moment which was but the first of many yet to come, he wept over the sin that should blot his name as long as the Gospel story was told.

### Progress of Modern Surgery

Modern surgery is making wonderful strides forward as was demonstrated at the clinical meeting of the surgeons of North America held in Chicago last week. Hands and feet from a person who has just died may be transferred to a living man or woman who needs them, medical men were told. Such a remarkable feat is already possible, and will soon become practical through the rapid progress that is being made in arterial surgery. Where arms and legs have been crushed the injured parts can be cut off and the hands and feet, if uninjured, can be reattached. Moreover, enlarged spleens can be taken out and normal spleens substituted. Diseased kidneys can be removed and healthy organs put back in their place. Dr. V. D. Lespinasse discussed the wonderful possibilities of blood-vessel surgery with the aid of metallic magnesium rings, which are absorbed by the tissues in seventy to 100 days, according to the size of the rings. In a great many cases the use of the Lespinasse rings has already passed beyond the experimental stage and has been the means of saving many lives and limbs.

The perpetual fault finder climbs no Mount of beatitudes.

## The Christian Century

Published Weekly by  
The New Christian Century Co

700-714 East Fortieth St., Chicago, Ill.  
United Religious Press Building.  
Phone Douglas 3113.

Entered as Second-Class Matter Feb. 28, 1902,  
at the Post Office at Chicago, Illinois,  
Under Act of March 3, 1879.

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### SUBSCRIPTIONS.

Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

### EXPIRATIONS.

The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

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Nothing but clean business and reliable firms advertised. Rates given on application.

## Church Life

- First Sunday in December.
- This is C. W. B. M. Day.
- All live, broad churches will "help those women" on that day.
- One woman in Chicago gave \$1,000 at the Disciples' C. W. B. M. rally in connection with the Jubilee celebration two weeks ago. No mention was made of this fact in the excellent report of the Jubilee in last week's issue, due to the modesty of the writer of the report.
- Note the editors' request concerning the Daily Altar and write your sentiments as soon as convenient.
- The near approach of Christmas suggests that there is no better gift to make your friends than to send them The Christian Century for a year.
- Read our remarkable book offers in this issue.
- "Altar Stairs," Judge Scofield's beautiful story, a beautifully bound and illustrated volume—three copies for the price of one—\$1.50 and 10 cents for postage.
- We blush to make the offer, but large quantities must be sold by Jan. 1.
- This is the most beautifully bound book that has ever been put out by the New Christian Century Co., or by any Disciple publishing house.
- And Dr. Willett's books, "Our Plea for Union," and "Basic Truths of the Christian Faith," will be sold out in a few weeks at 75 cents each.
- Of course your school will introduce

the Bethany Graded Lessons on January 1, if it has not already done so.

—Do not delay another day to send for prospectus and order blank.

—Send your order early so as to avoid the Christmas rush in mail and express.

—The publishers are looking forward to a great increase next quarter in the number of schools using the Bethany Graded Lessons.

—Isn't that an extraordinary opportunity described on page 2? Think of Sunday-school classes—Young People's and Advanced—getting Dr. Willett's great course on "The Moral Leaders of Israel," for \$1 per member, and all the good things in The Christian Century thrown in free!

—And Dr. Scott's splendid work on "The Life of Jesus," for those classes which wish to work in the New Testament. Do not fail to read Professor Wakefield's "Introduction," re-printed from the book, on page 2.

—"The Life of Jesus," is adapted to young people of high-school grade as well as to mature minds.

—The Bethany series now supplies the entire school, and there are other good things to be announced in the near future.

Meetings are in progress at Normal, Ill.

The corner stone of East Side Church, Decatur, Ill., was laid, Nov. 8.

There were seven additions to the church at Evanston, Ill., on a recent Sunday.

Evangelistic services are in progress at Versailles, Ind.

The meetings held at Canton, Kan., closed recently with twenty additions.

Lowell McPherson continues his meetings at Parsons, Kan.

Work has been begun on the new church at Olney, Ill.

Work is progressing rapidly on the new church being erected at Hastings, Neb.

The endowment fund of Eureka College, has secured another \$5,000 gift. This makes a total of \$75,000 for this fund.

J. A. Sweet, pastor at Humboldt, Ill., began a meeting with his congregation on Nov. 12.

J. W. Babcock of Mankato, Kan., is in a meeting at Goodland, Kans., with the pastor, J. H. Crutcher.

An energetic campaign will be launched in Columbia, Mo., in an effort to pay off the church's indebtedness of \$6,000.

The Sunday-school of First Church, Tacoma, Wash., observed Nov. 20, as a special day for Home Missions.

John P. Jesse, pastor at Gower, Mo., for the past eleven years, conducted services at Guthrie, Okla., recently.

J. P. Jesse of Gower, Mo., and Charles E. McVay are in a meeting at Clay Center, Neb., with the pastor, M. E. Miller.

W. B. Morris has resigned the pastorate at Odon, Ind., to accept a call to Salem, Ind. He will begin his work there, Dec. 1.

A meeting is in progress at the new church just completed at Ft. Dodge, Iowa, with E. J. Emmons and D. E. Millard in charge.

**No Alum**  
**No Lime Phosphate**

"I am quite positive that the use of alum baking powder should be condemned."  
—Prof. Vaughan, University of Michigan.

**In buying baking powder examine the label and take only a brand shown to be made with Cream of Tartar.**

**Dr. PRICE'S**  
**CREAM**  
**BAKING POWDER**

**A pure, wholesome, reliable Grape Cream of Tartar Baking Powder. Improves the flavor and adds to the healthfulness of the food.**

Union services will be held on Thanksgiving Day at First Church, Elkhart, Ind.

The congregation of First Church, Urbana, Ill., are preparing for evangelistic meetings in December.

Adam K. Adeock, pastor at Carbondale, Ill., has organized a teacher training class, following an enthusiastic rally held recently.

A missionary institute was conducted recently at Jackson Street Church, Muncie, Ind., at which many methods were discussed and studied.

A meeting of Chicago Disciples in the interest of African mission work was held, Nov. 22. Stephen J. Corey and Mrs. Royal J. Dye addressed the meeting.

Mark Wayne Williams, who recently concluded a meeting at Second Church, Milwaukee, Wis., is now in a meeting at the Union Church, at Waupun, Wis.

J. R. Fife, pastor of Central Church, Marion, Ind., has organized a "Loyal Men" class in his church, which will be affiliated with the National Brotherhood.

On Sunday, Nov. 20, the church at Stanford, Ill., observed the fortieth anniversary of its organization with appropriate services. Norman H. Robertson is the present pastor.

Of the twenty-one schools, making an offering of more than \$100 for American Missions the past year, Jefferson Street school, Buffalo, N. Y., headed the list with an offering of \$350.

C. R. Neel, pastor of Central Church, Salt Lake City, Utah, has concluded the special services, which he has conducted for two weeks. A number were added to the membership during these meetings.

W. F. Rothenburger of Cleveland, O., who is in a meeting at Hiram, O., is giving a series of addresses to the students at Hiram College.

Pennsylvania University is engaged in a campaign to complete an endowment of \$200,000. About \$90,000 is necessary to secure other conditional gifts.

Special gospel services began, Nov. 13, at Main Street Church, Kokomo, Ind. The pastor, R. E. Edwards, is assisted by Frank C. Huston, of Indianapolis, who conducts a large volunteer chorus.

The Loyal Sons, the men's organization of Central Church, Anderson, Ind., gave a banquet recently, at which enthusiastic plans for the winter's work, were outlined and discussed.

The audiences both at the preaching and Sunday-school services at Santa Cruz, Cal., have doubled during the pastorate of J. H. Teel, and the church life is harmonious and united.

In the marriage of John Kendrick Ballou, pastor at Stockton, Cal., The Christian Century takes great interest. The bride is Miss Lolo Straub, of West Butte and the wedding occurred, Oct. 19.

Word has been received from Dr. Paul Wakefield, from Yokohama, Japan. They were then waiting for the boat to Shanghai, China, and have probably reached their destination at Chao Hsien by this time.

The meetings being conducted at Musgeee, Okla., by Melville Putnam, the pastor there, are awakening general interest in that place. More than one hundred have united with the church during this time.

The meetings at First Church, Lincoln, Ill., conducted by Allan Wilson, continue in interest and attendance, many being added to the membership. The Sunday-school enrollment has increased, more than four hundred being in attendance at one session.

H. G. Connelly, minister at Ardmore, Okla., reports good audiences at the services, with nine additions on a recent Sunday. With many other Oklahoma pastors, he is rejoicing in the temperance victory in the recent elections.

A. L. Cole, pastor at First Church, Mt. Sterling, Ill., had as sermon subjects on Nov. 13, "Is the Church Making Good?" and "Christian Union." Preparations have begun for a meeting in January with F. A. Sword.

The Men's Brotherhood of First Church, Bloomington, held an interesting meeting on Nov. 11. Among the speakers were: Milo Atkinson, Edgar DeWitt Jones, Dr. George D. Sitherwood and H. D. Williams of Chicago.

The Sunday-school at Pasadena, Cal., is rejoicing in an increased attendance, which reached 750 on a recent Sunday. H. O. Breeden will begin a meeting at this church when his meeting at Modesto, Calif., is concluded.

In the Berean Bulletin, issued by the Men's Berean class of First Church, Nelsonville, O., announcement is made of a week of prayer. This organization is active in all the work of the church and accomplishes much good.

W. J. Lhamon, who is in a meeting at Logan's Port, Ind., with J. H. Craig, pastor there, delivered a lecture on "The Red Light Life," to a audience of a thousand men, recently, among whom were the leading pastors of the city.

The business men's class of the Sunday-school of Third Church, Indianapolis, Ind., gave a farewell to Robert J. Ale, state superintendent of public instruction, who has served as teacher of the class for some time. Mr. Ale has been appointed president of the University of Maine.

The first service was held in First Christian Church, East St. Louis, Ill., on Nov. 6. E. E. Violet of Atlanta, Ga., preaching the dedicatory sermon. The new building cost approximately \$35,000, and \$8,000 of this amount was subscribed on the day of its dedication.

The church at Muir, Mich., is making preparations to entertain the third district convention in December. Under the pastorate of S. G. Rothermel, this field is steadily progressing. Good audiences and a number of additions to the membership, give an en-

couraging outlook.

A class in social service studies has been formed for connected study of sociological problems, at Higginsville, Mo. Tenements, child labor, civic corruption, divorce and intemperance, are some of the topics to be considered. The class will be under the leadership of H. W. Hunter, the pastor there.

## A Christmas Book BARGAIN



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J. P. Garmon and L. E. Brown have closed their meeting at Wilmington, O., with W. S. Houchins, the pastor there during which a good spirit of fellowship was stimulated among the churches of the city. Mr. Garmon is now at Bethany, Mo., assisting the pastor, John Young, in a meeting.

C. W. Ross has closed a meeting at Carlinville, Ill. He was assisted in the singing by Mrs. Ross, and many people were reached through their ministrations. Prospects are bright for a good work there, the Sunday-school having doubled its membership since the beginning of the pastorate of J. W. Porter.

The Sunday-school of First Church, Hutchinson, Kan., has abandoned its old form of organization and adopted the commission form of government. The new plan provides for five, commissioners, specialists along their lines. The departments, which they head are organization, membership, literature, finance and music. The plan was outlined by the minister, O. L. Cook.

A Men's Bible class was organized on Nov. 7th, at Corning, Iowa, where O. W. Winter ministers. A banquet constituted the opening session, and F. J. Murphy of Des Moines and G. W. Maltby of Ottumwa, were present and gave interesting talks. The class starts with thirty-two charter members and plans are under way to increase this number to fifty by January 1.

The Men's Brotherhood of South Broadway Church, Denver, Colo., assumed the expense of the recent evangelistic services conducted by C. L. Organ and C. M. Howe and not only helped financially, but were faithful in their attendance. Such service as this would seem to solve in a measure the much-discussed "purpose" of the Brotherhood. Much good was accomplished in this meeting in every department of the church.

William Oeschger, chancellor of Cotner University, Bethany Neb., is engaged in a campaign for an annual current expense fund of \$5,000, for the university. Mr. Oeschger delivered an address at the Bethany church on "Christian Education," Nov. 6, and at the close of the service, the congregation pledged more than five hundred dollars annually for three years toward this fund. More than three hundred students are enrolled, and the affairs of the university are in an encouraging condition.

A three week's meeting closed recently in Colorado Springs, Colo. The pastor, George B. Stewart, was assisted by Geo. L. Snively and Mr. Seniff, and with seventy added to the membership, the church is greatly strengthened. This gives a nominal membership of about eleven hundred. This has been a fruitful year in the history of the church and among the signs of progress are many improvements in the building and equipment, a quadrupled offering for foreign missions, and the Christian Endeavor increased three-fold.

While the common saying, "It pays to advertise," is, in the main true, it is well to qualify this statement when printed publicity of church and religious affairs is considered, for if dignity is sacrificed to flamboyancy, the good of publicity is not only lost, but the whole ideal for which the church stands is lowered. The Christian Century is in receipt of a bulletin published in the interest of the evangelistic services, now being conducted at First Church, Philadelphia, Pa., by Luther E. Sellers, which is a credit both to the church and Mr. Sellers, a good likeness of whom forms the cover. A clear, broad statement of the purpose of the Disciples, and the weekly sermon subjects,

make it an attractive means of publicity for the present meeting.

As we are going to press, the Disciple business men of Chicago, are holding a session of intense interest in the heart of the city to raise a thousand dollars to conserve the great work of Dr. Dye, in the Upper Congo country. The appeal of Mrs. Dye at the Topeka convention, has touched the hearts of our Chicago leaders, already peculiarly responsive on account of Dr. Dye's own personal touch upon their lives a year ago. It will be remembered that Chicago gave a thousand dollars then, to enable Mr. and Mrs. Herbert Smith to accompany Dr. Dye. Our readers will have deep interest in hearing the result of the present conference of Chicago men.

Walter Scott Priest has just closed the first year of his service with the Central Church in Wichita, Kansas. In many respects, it has been the best year in the history of that organization. One hundred and twenty names have been added to the roster—quite as many as can readily be assimilated and set to work in various lines. It has been the best year in raising missionary money in the history of the church. In round numbers, \$8,000 have been given to missions, benevolences and education. \$260 more were given for Foreign missions than last year. The church became a living link in the A. C. M. S., in the Kansas C. M. S.; lots were bought on the west-side where a mission will be started; the north-end mission organized into a church, to which the Central dismissed about 60 members; a \$4,000 mortgage debt paid off; the Christian Endeavor sustaining several orphans in India and doing much charitable work through the Sedgwick Home there. The minister is seeking to do constructive, abiding work, endeavoring to have his people see the real vision of the Christ heart and life and manifest the same in their own daily walk. The second year has begun with bright prospects.

### American Mission Notes.

The Mission Prayer Cycle topic for November 27th is for "The Board of Trustees at Cincinnati."

The offering made last Sunday, and all the affairs of the American Christian Missionary Society are guided by the Board of Trustees at Cincinnati. These brethren need the prayers of all that they may discharge faithfully the trust which has been imposed upon them. They give their services cheerfully and gratuitously. Let the schools in turn give their co-operation generously and lovingly.

In answer to our query, "Why should our Bible-schools make a generous offering for Home Missions on or about the 20th of November," the answer comes, "Because of the great need of mission work in America." There are thousands of foreign children in the slums of our great cities who have no Sunday-school privileges. There are large sections of our great cities that are scarcely reached by the influence of the church. There are scores of towns and cities all over the United States where the plea of the Disciples of Christ is little known and where we have no organized church.

Our Florida Secretary, T. A. Cox, writes thus of the year just closed: "During the year our State Board workers have preached in 21 different places in the state. They have served at eight places regularly, doing pastoral work. Only one new church was organized, that at Palatka, with 19 members. There have been seven added since the organization. They have built for themselves a

small tabernacle and have regular preaching. It is the policy of our Board not to organize churches faster than they can be cared for, but to advance as fast as we can hold the ground we gain.

A message from the new church at Kenora, Ont., tells us that they are very busy at present building a church and expect to have B. B. Burton hold a meeting here in January or February. Things are looking up and they have organized a teacher-training class of seven members. They are confident of growth. Norman Brighton is the pastor.

E. O. Sharpe, of Corpus Christi, Texas, says, "Our work is slowly gaining ground. We now have nearly 70 members as against less than 40 six months ago. We are now about to begin the building of a tabernacle which will be neat, substantial and commodious. It will cost completely equipped, about \$11,000, and will seat 600 people. We will need at least \$500 more to complete the payment on it. The writer released the congregation from paying \$300 on salary that they might put that amount in to the building fund. Any one in our great movement who would like to see South Texas won for Christ and New Testament religion, is asked to send a contribution to our tabernacle fund right now."

On Sunday, October 9th, we dedicated a new house of worship in the suburb of St. James, Winnipeg. This gives us a building that will hold about 200 people, and 108 feet of land, valued now at \$25.00 a foot. This land was purchased nine months ago for \$12.50 a foot, the market price at that time. I want to say that what has been done in the suburb of St. James can, with a little money to make the first payment on the lot,

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be done in every fast growing suburb of Winnipeg. If this is not done within the next three years it will never be done, except at tremendous cost.—A. N. Simpson.

Send all remittances for American Missions to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

### New Third Church, Indianapolis

The Third Church, Indianapolis, has been making history. In the first place it has begun the building of a new church, which will cost, when completed, about \$85,000. In the second place it has changed its location, moving six blocks from its former site.

After selling the old building at Ashland and Thirteenth, the congregation of the Third Church, conducted services for four months in an armory. On the morning of

choir-rooms, a woman's parlor and buffet kitchen attached, also the pastor's study and an adjoining office for the assistant to the pastor.

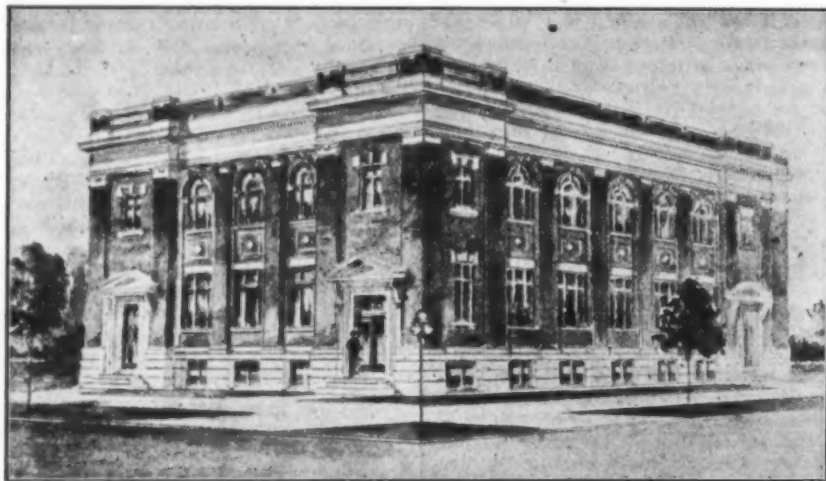
The building is of brick and Bedford stone and while devoid of expensive ornamentation it presents a massive and pleasing appearance, with every suggestion of utility and simplicity.

The building is practically paid for, as far as finished and there are pledges to more than cover the balance due on the contracts already let.

The congregation is receiving the congratulations of its friends and the people of our other neighboring churches, with their pastors.

There were eleven additions at the first service held in the new building.

Harry G. Hill is the pastor and Miss May Cunningham and R. W. Lookabill are his



The New House For Third Church, Indianapolis, (As It is to Look When Completed).

Nov. 6th, the first regular services were held in the new building. Only the first story is ready for occupancy, but the building committee hopes to complete the structure, during the next year.

The part now occupied is very complete in its appointments and also very commodious. The foundation is 76x135 feet. The heating plant boiler house and custodians' residence are at the rear of the property.

As the Third Church conducts several institutional features, it is sometimes called the Every-day Church. The first floor comfortably seats 1,000 persons within sight and hearing of the speaker. The men's class for Bible Study has a room set aside for its work. This room will seat 200 men. There is a primary department room that is adequate for 150 little tots. This room is also used as a prayer-meeting room, dining room and day-kindergarten room. There are also thirteen class-rooms, separated by roller partitions, for the Sunday-school. On this floor there are also comfort rooms, a kitchen and cloak room and closets for various purposes. The entire first floor is finished in white, old-ivory and mahogany. In addition to the regular equipment, there are two pianos, one a high-grade grand, and also a fine double stereopticon.

The second story with the balcony, will seat over 1,500. The balcony is to be self-supporting, so that there will be an unobstructed view of the pulpit and platform, from every quarter of the auditorium. The choir gallery will seat sixty singers. The baptistry is to be one of the unique features of the building. It will be integral with the organ arch and the arrangement is acknowledged to be one of the best plans ever seen in a building owned by our people. On the same floor with this auditorium are the

worthy lieutenants associated in pastoral work.

The church is a living link in the Home Society and also through the C. W. B. M. Miss Elsie Gordon, being its representative in India.

### Foreign Society Notes

A good friend in Ohio has just sent in \$1,000, for the work on the annuity plan. She will receive six per cent interest on this gift for life.

The Laymen's Missionary Movement is conducting a campaign of conventions and workers conferences throughout the country. In these meetings much is being done to complete the organization effected in the great Laymen's campaign last winter.

Our churches in Australia have recently established a mission at Daltonenj, West Bengal, India. Percy Pittman and wife have

### Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each insertion. Cash must accompany the order to save bookkeeping.

DO YOU NEED HYMN BOOKS for Church or Sunday-school? Write for prices, care of M. New Christian Century Co.

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## Of Interest to Every Reader

The Publishers - of The Christian Century wish to hear, at once, from people of any age or occupation in all parts of the country who can give a part of their time, if not all of it, to the easy and agreeable work of soliciting subscriptions for this paper.

Pastors of churches can supplement their salaries as well as strengthen their church's life by placing The Christian Century in the homes of their people.

Laymen and energetic women can make from \$25 to \$100 in 60 days by putting intelligence and vigor into the work we will outline for them—They can do this without giving up their regular employment for a day.

Ladies' Aid Societies, Young People's Societies, wide-awake Sunday-school classes can put money into their treasuries faster and easier than by Rummage Sales, Bazaars and Oyster Suppers.

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been in charge for some months. Miss A. D. Allen of Adelaide has recently joined them. She goes at her own charges.

Sunday, October 16th, found F. M. Rains at Madura, India. G. W. Brown of Jubbulpore, had joined him and they were making their way to our stations in the Central Provinces. He will probably sail from Calcutta, December 6th, and hopes to reach Manila, Philippine Islands, in time to take Christmas dinner with the missionaries in that city.

Money is greatly needed for Dr. C. C. Drummond's hospital at Harda, India. We are hoping that some friend will provide three or four thousand dollars for this purpose in the near future.

Miss Bertha Clawson reached Tokio, Japan, the last of October. The Japanese were greatly rejoiced at her return from her furlough. Some of our Japanese teachers in the girls' school waited at the station with their wives and children four hours to see her. Miss Clawson is greatly beloved by the Japanese.

The annual report of the Foreign society has been issued. It fills one hundred and seventy-five pages. Copies can be ordered from the society.

The Congo steamer, "Oregon," had her trial trip on the 7th of October and did very well.

A. F. Hensley and wife reached Bolenge on the last day of September. The missionaries had arranged a very delightful welcome for them. The first thing that greeted their eyes was a banner with the inscription in large letters, "Welcome Home." All the evangelists had come in that morning so there was a great crowd of native Christians to welcome them also.

The need of two doctors for Africa is very urgent. One is needed for Longa to take Dr. Jaggard's place when he comes home on furlough, and the other at Lotumbe. The people are asking for physicians and the state officials are ready to help support them. Two doctors are indispensable to the enlargement of the work in Africa.

STEPHEN J. COREY, Secretary.

Cincinnati, O.

### Ashland Ave. (Chicago) Meeting.

One of the best meetings in the history of our people in Chicago is now in progress, being conducted by the Brooks evangelistic company, the services being held at Masonic Hall, 6319 Ashland Ave., under the auspices of the Ashland Christian Church.

We had arranged for these meetings months before the Chapman campaign was inaugurated, hence we were unable to make a union meeting, but we are in the spirit of evangelism that now pervades the city.

We had 21 additions last Sunday, 15 coming forward at the evening service. The very best people of the community are among the converts. Many of our people thought a real revival was impossible in this thickly settled district of the city, but we are witnessing services of such deeply spiritual power that the hardest hearts are being moved.

W. T. Brooks and his associates, Tapp and Lewis, form a combination of evangelists that will succeed in any field. They know how to organize and lead the personal work. They handle the services with skill and power. Sermons and songs articulate perfectly and are characterized with dignity and intense earnestness. It is being demonstrated that the dear old gospel has power to save, and has power to attract, even in Chicago.

We have spent time and money in advertising the revival. Window cards, booklets,

large water-color portraits of the evangelists, and special tickets were used for weeks in advance of the Brooks meetings. The people seem ready for the revival and we are expecting a large ingathering. There have been 38 additions to this date, Nov. 14th.

J. F. FUTCHER, Pastor.

### An Altar in Every Christian Home.

Dr. W. E. Biederwolf.

Ministers from every quarter are writing to headquarters for information concerning the "Family Altar Day" in the church. One who has held such a service, writes, "It has been the most blessed day of the year." The Family Altar League desires to issue a call urging the ministry of this country to make this service quite general throughout the church. Every family in your church with a family altar erected in every home. Covenant cards and literature furnished free. Enclose stamp, and address the Family Altar League, 602 Lakeside Building, Chicago, Ill.

### Plain Duty, Too Long Neglected

To the Disciples of Christ, everywhere, Greeting.

The signs of the times, as to the progress of the kingdom of God, throughout the world, are such as to rejoice the hearts of all true followers of our Master and Lord. His name is being heralded throughout the earth, and his truth is permeating human society everywhere. Multitudes of souls are daily being born again into his kingdom of grace, and the hearts of his believing disciples are drawing closer to one another.

The cause of Christian union, for which our fathers plead, and for whose advocacy and practice, we were called into being as a people, is becoming daily more precious to those of every Christian communion, who are being led by the Spirit of Christ. Human names and creeds have lost their power, to charm, and to our Savior's will his people are daily becoming more submissive.

It becomes those, who have for a hundred years stood for that liberty, loyalty and love which find their common source and object in Jesus Christ, to welcome every step, however short, and every movement, however imperfect, that looks toward the final goal of Christian union. We ought to be first to rejoice in, and give our aid to, every movement that brings the lovers of our Lord closer together, and enables them to work for common aims, so far as they can without surrender of the truth for which they stand.

Such a movement is that of Christian cooperation, as organized in the Federal Council of Churches of Christ, which met in Philadelphia, two years ago. Into the local church federations, which have grown out of this movement, many of our local congregations have entered heartily, and have found here opportunity to add their power to that of sister churches, in effecting needed reforms in their several communities.

But we have thus far fallen short of our obligation and opportunity, in the support we have given to the national council. Its work of spreading throughout our country, the principles of fellowship embodied in the work of the council, has been hampered by lack of funds. We have not borne our share in it,

which we ought gladly to do. The committee appointed by the brethren, who attended the Philadelphia council have not pushed this matter, but have merely stated the need, once or twice, through our papers, and have left the brethren to respond or not, as they might have greater or less interest in the matter.

Our apportionment for the year, 1910, is \$1,250.00, based upon our membership of a million and a quarter. Surely this is not too much? In view of the high interests involved, and our professed zeal for Christian union, we can certainly spend this small sum annually in cultivating closer fellowship with those, whom we are pleading with to unite upon New Testament ground. The following pledges have been made for the year 1910, some of which have already been paid.

Frank H. Main, New York City.....	\$25.00
R. A. Long, Kansas City, Mo.....	50.00
E. M. Bowman, Chicago.....	25.00
Fletcher Cowherd, Kansas City, Mo...	7.50
W. F. Richardson, Kansas City, Mo...	10.00
D. D. and S. R. Clough, Plainview, Minn. ....	10.00
J. Irvin Bitner, Hagerstown, Md.....	10.00
Claire L. Waite, Milwaukee, Wis.....	5.00
W. M. Mayfield, Butler, Mo.....	2.50
Mrs. Fay Finkle, Galva, Kas.....	1.00

Total .....\$146.00

Will not every minister, whose heart is with this cause, send a pledge of five or ten dollars at once to the undersigned? And will not Christian business men, who read this statement respond with such contribution as they may be able to give? Let small offerings be made by those who are unable to give

### HUMAN ELECTRICITY

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The Science of Human Electricity proves that Digestion is purely an Electrical Process.

The peristaltic action (contraction and expansion) of the stomach necessary to keep the food from fermentation, is due to the presence of Electricity in that organ. Again, the attraction from the blood of the elements which form the Gastric fluids for dissolving it, is an electrical process and does not exist when this power is not present.

When for any reason one is weakened, the normal amount of Electricity is not flowing to the stomach; also when one overworks he uses in the brain or muscles the Electricity which is needed in the Stomach for the thorough digestion of his food. A lack of this power in the Stomach means an inactive condition of that organ, and this inactivity results in fermentation of the food—or indigestion. There is thus a great decrease in the supply of building material or nourishment for the body, a large falling off in the production of Electrical Energy and the circulation of the blood and life processes of the whole organism are interfered with.

Andrew McConnell has discovered the Electrical Laws for drawing the Electricity already in the body to the stomach during the process of digestion. These are self-treatments which anyone can give himself and which result in perfect digestion even when the best specialist fail to give help.

Dieting is by no means a cure, because the best food combinations require SOME power for their digestion, and when, as is the case in a weakened condition, insufficient Electricity is supplied no method of dieting or drugs can effect a cure. There is enough Electricity in the body, even when one is in the most weakened state, to digest ordinary food if drawn to the stomach. This system of self-cure removes the necessity for dieting and every one can, through utilizing the Electricity already in the body, cure indigestion and consequently the diseases which follow in its train; Constipation, Insomnia, Rheumatism, Heart Weakness, Nervous Exhaustion, Catarrh, etc.

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### The Missionary Training School INDIANAPOLIS, INDIANA,

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larger ones. And, where possible, let all pledges be paid by December 31st, 1910. Address the undersigned, at 4118 Charlotte street, Kansas City, Mo. What thou doest, do quickly.

W. F. RICHARDSON,  
Chairman of Committee.

### Ohio Secretary's Letter

The Ohio churches are busy with the fall campaign. Along evangelistic lines a few of the activities are noted below:

N. T. Sims closed a short meeting with the Dennis church in Knox County with seven baptisms. He begins at Blandensburg at once.

J. P. Allison held a meeting with the church at Tappan in October. There were thirteen additions at Tappan and there were nineteen added to his own church at Dunham Ave., Cleveland during the same month. October closed five years of his ministry at Dunham Ave., during which time there were 300 added to the church.

C. A. MacDonald, Bible School specialist was with the church at Mentor in a three weeks' evangelistic campaign in which a number were added to the church membership. He is at present in a week's Bible School campaign at Mansfield. Following this he will be with the church at Massillon three weeks.

G. H. Sims is assisting C. G. Maple and the church at Medina in a meeting. Miss Sylvia Keener is leader of song. There have been seven additions at last information.

F. E. Spooner held a two weeks' meeting at Mt. Olivet with twelve additions. He began Nov. 9th at Augusta.

T. J. White, our Southern Ohio Evangelist, is holding a meeting at Hemlock to rejuvenate the church. The meeting is doing great good and will leave a greatly encouraged and strengthened congregation. He will assist J. A. Armstrong at Felicity in November.

The eight churches of Holmes County begin a simultaneous revival Nov. 13th.

W. S. Houchins is having the assistance of J. P. Garmon in a meeting at the Walnut St. Church Wilmington.

J. C. B. Stivers of Cleveland held a good meeting with the church at Sparta in October.

J. M. VanHorn is with the Second Church, Warren assisting C. O. Reynard in the work there.

• • •

Things are happening in Sunday-school lines in Ohio. Steubenville and Dayton Central held rallies with the biggest attendance ever. A. F. Stahl secured 787 at Steubenville. John P. Sala had an attendance of 812 at Dayton.

M. L. Buckley has brought the Collinwood Sunday-school to be the largest among our schools in Cleveland and vicinity.

The school at Canton is planning a great Sunday-school institute for the first of the year. Hiram and Bethany will be in attendance for the instruction.

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Among the interesting items concerning our mission churches in Ohio it might be noted that the church at Norwalk is building a \$6,000 house on their fine lot recently purchased. These people are working bravely.

L. A. Warren is getting started in his new work with our Clyde C. E. Mission.

J. Wesley Hatcher came from West Liberty, Ky. to minister to our West Dayton mission the first of November. The outlook for this important work is good.

W. G. Loucks is having an average Bible School attendance of 224 at the South Akron mission.

L. I. Mercer, our State Bible School evangelist, held a meeting of three weeks with the band of Disciples at Sidney. He was assisted by Sam W. Crabtree as leader of song and left a church of 42 members with money

raised for the support of a minister. E. B. Kemm of Piqua had fostered this work for a year before the visit of Brother Mercer.

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C. G. Baker, of Plymouth, Ind., formerly minister at New Paris and Campbellstown, was married to Mrs. Olive Billman at the residence of the bride's parents at New Paris, Nov. 3rd. The state secretary officiated.

• • •

Now concerning the collection. These lines are penned in the first hours after Ohio Day, but the returns thus far are most encouraging. The society has just received a personal gift of \$100 for special work, from a long time friend of our work.

The First Church, Akron, George Darsie minister, gives the largest offering in its history, more than \$400.

The church at Mansfield under the leadership of Chas. R. Oakley has already quadrupled the offering of last year and is going right on for still greater things.

Dunham Ave. Church, Cleveland will give \$50.

Euclid Ave. Church, Cleveland becomes a "Living Link."

Mt. Olivet doubles last year's offering. Kenton, Ashland and Mowrystown make substantial increase over last year.

N. T. Sims closed his meeting with the Dennis church by raising an offering of \$10 for Ohio Missions. Last year the church gave nothing. He begins the meeting at Bladensburg with an offering to the state work.

Under the leadership of T. J. White, our Southern Ohio evangelist, the Hemlock church gave \$17.68. This is the first missionary offering the church ever gave.

Dayton Central gives \$250. If these early returns are indicative they mean an increased income from the churches this year. It is high time our state was receiving greatly enlarged revenues. There are many opportunities and many calls for help.

• • •

See that your church joins the procession and makes a generous offering. Send the money promptly.

David W. Teachout, son of the president of our Board of Managers, has done valuable and fruitful service for the offering, by holding a series of rallies in practically all of the

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### From Dr. Dye

Dear Friends and Fellow-workers:—Again our hearts were rejoiced by the coming of the ever increasing throng of people coming with the brave evangelistic force, from their three months' trip among the far distant villages. This time there were at least 150, who came back and as the long file wound itself down the station streets and to our houses to greet us, it thrilled our hearts afresh with the joy of the reaper, who going forth to reap, comes bringing precious sheaves with him.

Possibly a few incidents of this remarkable concourse's journey would interest you. Starting from across the Boloko river, the little group came to the big village of Ntaka. Here they were held up, "We won't let you pass till you promise that when you return, you will bring us teachers. We have been passed by long enough. If this teaching is true it means us. See here is a house and here is a drum (to use as a bell) to call us together with and here is a boat for your use. We demand our teacher." And not until the men had promised they would try to bring their own teacher, would they consent to their passing. One of our brave men, Bitumba, went over and staid a week, with meetings averaging from 500 to 900 attendance.

Crossing the river they came on to Isaaka and there were joined by the contingent from there and then on to Englewood station, (Englewood, Chicago) and here 54 joined them besides the evangelists and Christians, and thus singing they came on. Arriving at one hostile village, through which they wished to pass, they were met by an armed force of savages, daring them to come on and threatening murder. The men took counsel and prayed and then lifting their voices in a song they started on. (It was "Onward, Christian Soldiers.") Such was the superstitious awe, aroused by this exhibition of faith, that the crowd dispersed and they passed through unmolested. On, mile after mile, they came, here a little group joining them and ever preaching and singing, they marched through the swamps and forest paths, villages that had been before indifferent, now welcomed them heartily and bade them stay longer, but no, they would not be delayed for they were hurrying to get in time to meet and welcome two more of their loved teachers, Brother and Sister Hensey, who were expected on Friday morning. So on they hastened. A woman, who had come with her husband, the long hard journey, to learn more of this wonderful Saviour, gave birth to a boy baby. They slept in that village that night and came on with a forced march the next day, arriving here at 8 a. m. Passing through the village that had attacked them (at the instigation of a Catholic Catechist) they were surprised to receive a kindly welcome and to have two strong men, stand out and say, "Well if that religion of yours teaches such things, we too want to know more of it." The chief declared, "We have been deceived by these Catholics and we want the true teaching of God. Thus the call echoes and re-echoes down to you friends. "Send us teachers of the Truth." Hasten! "The Son of God goes forth to war. Who follows in His train!"

Yours in His glad service,

ROYAL J. DYE.

Bolengi, Africa, Oct. 1, 1910.

## Dry Your Clothes on a Wet Washday With a New Perfection Oil Heater



When clothes can't be hung outside, and must be dried in a room or cellar, the New Perfection Oil Heater quickly does the work of sun and air. You can hang up the wet clothes, light your Perfection Oil Heater, open the damper top, and the heat rises and quickly dries the clothes.

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## Pastors, Sunday School Superintendents and Teachers!

You will wish to remember the families of your congregation or the pupils of your school or class at Christmas time. There is no token so appropriate as a tasteful, simple



### A CHRISTMAS GREETING

DEAR FRIENDS: Once more the whole round world gathers about the Manger-Cradle in Bethlehem. How wonderful that the Saviour of the world came as a Child into a human home. How full of wonder the words: "Unto us a Child is born!" Childhood is forever more significant, motherhood more sacred, the Home itself a brighter center of Life and Love.

On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet.

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace.

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside.

card with a gracious Christmas greeting on it. We have prepared this for you. The sentiment is printed in Two Colors on a heavy paper folder enclosed in a white envelope of fine quality.

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